Two godly and learned Sermons; made by that famous and woorthy instrument in Gods church, M. *Iohn Caluin*. Which *Sermons were long since translated out of* Latine into English, by M. *Robert Horne* late Byshop of *Winchester*, at what time he suffered exile from his Country, for the testimony of a good conscience, as his Apology in the beginning of the booke will witnes.

5
5-
E 15. 80

And because these Sermons haue long lyen hidden in silence, and many godly and religious persons, haue beene very desirous of them: at theyr earnest request they are nowe published by

A. M.

BIBL. CANT. ACAD.

At London

Printed for Henry Car,

and are to be sold in Paules Churchyard, ouer against the signe of the blasing Starre.

The glory of the Honourable, is the feare of God.

15 84.

56;00

To the Right Honourable and his very good Lord,

Robert Dudley, Earle of Leicester, Baron of Denbigh, Knight of the most noble order of the Garter, and one of her highnesse most honorable priuie Counsell. &c. A. M. wisheth continuall happines, both in this life, and in the life to come.

WHen these two notable and famous Sermons (right Honorable) had past the Printers presse, and the daily request of zelous persons was to haue thē in their hands: in respecte of the woorthinesse of the Booke, and the vnfained duety I owe to your Honoure, I determined to present them to your godly and learned iudgement, beeing perfectlie assured, that your honor beeing such a certaine freend to all godly and vertuous exercises, this little Booke could not demaund a Patron

more fit to countenaunce it, which although it shall happen to endure the malicious cauiles of the enemies of Gods trueth, as the Author himselfe is well knowne to haue tasted: yet so much the lesse shall the enemie boast of his wickednesse, when he seeth stampt in the forehead of this little Booke, the noble name of him, who is and euer hath beene a refuge to the Godly, & from time to time a ready defender, to imbolden them in such excellent studies. As for the reuerend Father that tooke first the paynes to translate them, I doubt not but he was well knowne to your honour, and for his sake, I hope they shall be the better welcome: and for my selfe, bothe the cause that mooued mee to enter into this boldnes, and the affection I haue continually borne to your honour, in this small gift I referre all to your honorable construction, desiring God to blesse you night and day, in all you goe about.

Your Honours ready
at commaundement.

Anthony Munday.

¶ The Apologie of Maister *Robert Horne*, late Bishop of *Vincheſter*. Grace, peace, and mercie, from God the Father of our Lord Ieſus Chriſt. Amen.

AFter that God had ſtriken our head ſhæpheard, vnder Chriſte, that worthy King and confeſſour, Edward the firſt (good Chriſtian brethren) which he threatened by his faithful ſeruants long before, if we would not turne from our ſinnes & wickednes: I perceyued that it could not be auoided (God ſo diſpoſing the matter for our vnthankfulneſſe) but that the kingdome of God, at the leaſt for a time, muſt be taken from vs, and the Chriſtian flock diſperſed. The which thing began to appeare to me more plainlie, when I ſawe Gods booke, conteining the word of life, taken forth of the Churches in the Biſhoprick of Dureſme, and a fowle ſort of Idols, called lay mennes bookes, brought in therfore: when the common prayer commaunded by publique authoritie, ſet forth after S. Paules

Gods word displaced, & Idolatrie brought in.

2. Tim. 4. 2.

rule, to the edifying of Christes congregation, in the vulgar tongue, was against Gods lawe, and also against the lawes of the Realme, banished, & in the place therof, a kinde of prayer vsed farre dissonaunt from Gods lawe, & the example of the primitiue Church, in a strange tongue, farced ful of superstition, idolatrie, & false fables, hauing nothing tollerable in it, sauing that the people could not vnderstand it, & therefore were lesse harmed thereby: although I suppose, the popish Prelats kéep it in a strange language, least that if the cõmon sort of men should heare it in their owne tongue, they would perceiue it to be vaine, false, lying fables, and therfore credite their doings much worse in all other things. But especially, when I sawe the Lords table, whereon was ministred the holy Supper of the Lord, according to his owne institution & ordinance, was caried away, the Cõmunion abhorred as heresie, and for these, Baals altars reared vp: and his Priests & monkish hipocrites, returned to their abhominable, blasphemous, and idolatrous Masse, as Dogs to their vomit. Wherefore, I began to recorde with my selfe, & call to my remembrance (not without

out earnest calling on Gods name, for the assistaunce of his spirit) mine owne state & condition, and to examine more deepelie, both ỹ doctrine which I had taught, wherof I perceyued, that of necessitie I must render an account, and that within shert time, and also my duty of allegaunce vnto the Quéns highnesse, wherin I found my selfe so cleare & blameles: that if the deuil himselfe, and all mine enimies, should do theyr worst, they could not haue accused me iustlie, neither of word nor deede, perpetrated against her grace. And as cõcerning the doctrine which I had taught, the more dilligentlie I did examine it by the holie Scriptures, and the testimony of the auncient Fathers, the more sincere and pure it appeared: I was the more earnestly perswaded, and setled in the trueth thereof, my conscience dyd more plainelie laye to my charge, that I could not reuoke, saye against, nor dissemble it, without blasphemous contempt of God, and most horrible deniall of his Sonne Iesus Christe. So that I found no fault in my selfe, as touching my preaching: but that as an vnprofitable Seruaunt, I dyd not so much as I ought to haue

No man can speake against the truth, without great blasphemy to God.

doone, although I had doone much more, then some thought I should haue thanks for. But what soeuer men thought or spake, as touching thankefull reward for my labour, I perswaded my selfe, that I should haue all thinges weied after equitie: and therefore considering both mine owne integritie, that I had offended no law of the Realme, but liued like an obedient subiect, and also that the same men bare the cheefe rule vnder the Queenes highnes, and should be my Iudges, as did know that the sword was deliuered them, for the defence of the good & obedient subiect: so soone as I heard tell, that I was exempted the Queenes highnes pardon, I toke my iourney towardes London, with so much conuenient speede as I might. Where I found all thinges farre otherwise then I would haue beleeued, if I had not been put in experience therof my selfe. For I found in the place of equitie, preiudice: for lawe, lust: for reason, will: and such as should haue giuen sentence, according as matter had been obiected and iustlie prooued, plaide both the part of the accuser, of the witnesses, & also of the Iudge: and gaue this sentence immediatlie, that

I

I ſhould eyther vndo that I had done, or elſe: what that or elſe meant, I knewe well inough, for I had the expoſition therof by his owne holie ghoſt. Then my good L. Chancelour (who was alwaies ſure at a neede, perceiuing that I ſtood to this, that I had offended no law, to helpe at a pinch) obiected, yea, three or foure times for fayling, a mater no leſſe malicious then falſe. And becauſe nothing ſhould be lefte out, that might helpe forewarde the mater, this good olde father of Dureſme (who had plaide three partes before right well) chargeth me with a matter, not onely malicious & falſe, but ſo foliſhe, that I had much to do to refraine my ſelfe from laughter, I could not chuſe but ſmile. At the laſt, my L. Chancelour, after certaine talk had vnto me, and mine anſwer made, concluded, that it was not only preaching, wherwith I ſhould be charged, the which hee perceiued I ſufficientlie defended by the Kings lawe (in deede I had aſked counſel, of them that were learned in the lawes of the Realme) but alſo matters touching the Queenes highneſſe, which were the ſame, wherwith he and the Biſhop of Dureſme had charged mee before, as I learned by

thre or fowre of the Bishoppes owne ser-
vauntes, who had made no false report of
they⁹ Maister, before in my matters: but
as they wrote home to Durelme, to they⁹
companions, what thinges I should be
charged with all, and what should be my
iudgement, so afterward I found it true.
And therefore vpon the monday at after
noone, which was the thyrtie of October,
after it was tolde me by a frend of mine,
dwelling in London, who was familliar
in the Bishoppes house, and at that tyme
frequented it the more, to heare somwhat
as touching me, that he had learned, and
was crediblie enformed, both that all my
goodes at Durelme, was sealed on in the
Quenes graces name, and that I my
selfe should on the morrow be committed
to the Tower: both because I had con-
temned the Quenes highnesse Letters,
and also for that I was a Scotte. I saye,
after I heard these thinges, considering
how many godlie learned preachers were
imprisoned, and commaunded to they⁹
houses for religion without all doubt, and
yet an other pretence made, perceyuing,
that abiding could not profit my selfe, nor
yet the congregatiō, my departure might

do

dw both: I committed my selfe to the guiding of the Lord, and went my waies, not making any man priuy to my departure. Mervaile not good brethren, though after that I was entred into my iourney, I were troubled with sundrie cares, but chiefely with this, least that I should now be apprehended by mine enimies, and so giue them that they would haue been glad of, some honest colour, wherefore they might haue seemed iustly to haue wrought on me theyr will. For they that were not ashamed to inuent, false and feyned accusations, howe would they haue reioyced, yea triumphed ouer me, when they might haue laid to my charge, flying the Quæns Realme: and that not onely without her graces lycense, but being cõuented before her highnesse honourable Counsell, and commaunded to attend, tyll they espied a time for me. You may be assured, a Lawiers wit, wanting neither cunning, nor yet good will, and hauing full authoritie to say, and dw what he lyst, could easily haue amplified this crime, and haue formed of a small Gnat, a mighty Elephant. But after that the Lord had deliuered me, at the least, for this time, out of the mouth of the

Lyon, and saued me out of the handes of all mine enimies, which hated me: I beganne to study with my selfe, and more diligently consider, to what end GOD had wrought thus my deliuerance, which was not that I should nowe liue as one that had no regard of Gods glorie, nor of mine owne duety. But that, as I was appointed to be a workman in his vineyard, and a watchman ouer the house of Israel; so I should now most earnestly hunt those wilde swine that destroyeth the Lordes vineyard, gather togeather (so much as in me lieth) the Lordes sheepe, that now are dispersed thorow out mountaines, hylles, and groues, and to giue them warning of the feareful sword that hangeth ouer their heades. Which thing I shall not cease to do, by the aide of Gods most holy spirit.

But for so much as I know right well, the proud Papists, whose mouthes are full of bitternes & cursed speech, wil not cease, yea, out of their Pulpits, with boasting and glorious words, to carpe and slaunder me for my sodaine departure, as though thereby they had banquished & ouercome Gods truth, which I had set forth: and my kinsefolks and freends, will much lament my

s is the nature of the papists, to slander and speake euill of the goodnes.

my state, taking this to vnkindnes, that I would not make them priuie of my purpose, thinking that they should haue turned my minde: and also (which moueth me most of all) the weake flocke of Christ, whome I had fed with the true doctrine of the Gospell, maye by the subtill perswasions of the crafty hypocrites, be brought in doubt of the veritie thereof, as though I my selfe should haue forsaken it, and therby be offended, and be brought from God: I say for these causes, I thought it best to aunswer the malicious hypocrites, whose mouthes although I could not stop, yet at the least they should not hereafter say, but that they were warned, if that they would not cease to speake, that they ought not, they should heare that they would not: & hereby to satisfie my kinsefolke & frends. who I knowe of frendshippe and louing kindnesse, loke vpon my matter with a wrong eye. And also to admonishe the weake christian brethren, both to beware of the leuen of the dissembling hypocrits, who although they be cloathed in Lambs skins, yet by their fruits, they may know them to be rauening wolues: and also to cõfirme themselues in that doctrine which

I haue preached vnto them, which also they haue receyued, and not to be easilie caried away into any other contrarie, although an Angell should come from heauen, and preach it to them. Who so will aduisedly behold, the maners and conditions of the Scribes and Phariseis, whilst Christe walked heere vppon earth: what shifts and practises they vsed to maintaine their cloaked holines, their dyetie traditions, and vaineglorious estimation, & therfore to deface Christe, and to suppresse his holy word: and also will (with iudgemẽt) compare our popishe Prelates, with the whole rablement of theyr chickens, vnto them: shal plainly see them so like in conditions & practises, and so liuely represent, (as it were) the phisnamy of theyr old auncetours, the Phariseis, that he would saye and affirme, that they were euen the selfe same risen, from death to life againe. Yea if bishop Caiphas were heere in his owne person, he would for ioy burst out and say, as Demea sayde by his sonne Ctesipho: *Oh oh lachryme gaudio, laudo, patrissat, salmos sit: spero, est similis maiorum suorum.* For what was in the Phariseis of olde time, wherin ours now do not excel them?

A comparison between the Phariseis, and the popish prelates.

What

What pride, what vainglorie, hypocrisie, trust in their owne righteousnes, glory in their works of deuotion, couetousnes, traditions, misconstruing of Gods lawe: superstition, hatred of the true religion, persecuting of the Prophetes of Christ, and of his Apostles, slaundering of Christe: to be short, what wickednesse, eyther in manners or in religion, can be found in them, but that the lyke and much more, doth plainly appeare in ours? Yea, ours haue found out for vs an infinite rablement of idolatries, which they neuer heard of, and would haue abhorred, as Palles, inuocation of Saints, worshipping of Images, and such like. But they could neuer away with Christ nor his Apostles, but alwaies spake euill of them, and of the Gospell, because it rebuked their vices. And what is the cause that our Bishoppes and Priests may not now abide the self same doctrine, nor the Preachers therof: but for that they disclose their hipocrisie, and proude dissembling with God & the world? What will they nowe saye, by the doctrine, and the Preachers therof? What shal now be the talke in alehouses, tauernes, & banquets? What shall now a sort of leude Priestes,

The Papists haue found out that which the Phariseis neuer heard of.

iangle

iangle in theyr assemblies at markettes, when they haue all theyr cups in? What shall now Antichrists champions blouster and blowe out at Paules Crosse, and elsewhere? But that such Preachers as had vsed that place nowe of late yéeres, were carnall and fleshlie Gospellers, such as would not liue chast, set naught by fasting and prayer, and preached carnally carnall lybertie, such as spake to please men for profite and promotion sake, last of all, such as were ranke seditious heretiques, theyr doctrine was new, against the teaching of the Catholique church, and at the last, they began to suspect it themselues, & therfore durst not abide by it, but ranne theyr way out of the Realme. Shall not this be the sum of theyr brauling diuinitie? But how much are we bound, to our heauenly maister Iesus Christe, that both gaue vs warning that they should thus intreat vs, and also for our comfort, that he should taste of this kindnesse before vs? There is no Disciple better then his instructour, nor no seruaunt aboue his maister. It may suffice the scholler to be as his teacher, and the seruaunt as his maister. If they haue called the maister of the household *Belzebub*, how-

The Papists slaundering of the godlie.

Christe his example, a comfort to the godly.

March. 10. 24. 25. 26.

how much more his houſhold ſeruaunts? But feare them not (ſayth Chriſte.) But when theſe ſpirituall Preachers, call vs carnall goſpellers, what meane they therby? Meane they that we be ſinners, and that our fleſh is not ſo ſubdued, but that it will luſt againſt ỳ ſpirite? Or meane they, that we haue pleaſure in ſinne and in ſinners? Or they call vs ſinners, becauſe we could not liue chaſte, that is, godlie without a wife? If they meane after the firſt ſort, we confeſſe with the Publican, That we be ſinners: And ſaye with S. Paule, That the fleſhe ſtriueth againſt the ſpirit, and the ſpirit againſt the fleſh, inſomuch, that we doo not thoſe things, the which we would faine doo. If they vnderſtand their carnall Goſpellers, after the ſecond ſort, we haue to thãke them, that they will both ſhew plainly whoſe children they are (for herein they reſemble the olde Phariſeis) and alſo that they will ſerue vs herein, as the Phariſeis did Chriſt: for the ſelf ſame thing, was in this wiſe laide to his charge of them, and hath continued a common practiſe, ſince that time tyl now, and is not like to decay in theſe mens handes, but if it be againſt their will. After our ſa-

A queſtion demaũded.

The Anſwer.

Luke.18.13.
Galat.5.17.

niour

uiour Christe had dimissed Iohns Disciples, and preached to the people, they praised God: but the Pharisees and the Lawyers despised Gods counsaile, & sayd: Tush, he is but a glutton, and a swilboule, a bolsterer of Publicans and sinners. This was a common obiection and slander, that the Pharises vsed to deface Christes preaching, and dissuade the people from it. For he receyueth (saye they) sinnes, and eateth with them.

Matth. 11. 19

Matth. 9, 11.

What were these complaints and slanderous accusations, wherewith they went about to bring Christ in hatred of the people, but the selfe same that now is obiected against vs? Wherefore (say they) doo not thy Disciples fast? Wherfore do they that which is not lawful, to do on the sabaoth? We and Iohns disciples fast. No, no, euen as he is himselfe, such are his Disciples. He is wholie giuen to serue the bellie, he fasteth not, he neglecteth the Sabaoth, he setteth naught by prayer, he is a carnall man, wholie giuen to carnall libertie, and to preach the same, and such are all his Disciples. But we fast, we praye, we chastice our selues: we are not like these men, we faste twise a weeke, we are not so carnall

Matth. 9. 14.
Matth. 12. 2.

The slanderous speeches of the Pharisees against christ and the iustifying of themselues.

nall as this man, and his Diſciples.

Were not theſe the goodlie and holie perſwaſions of the old Phariſeis, againſt Chriſte and his doctrine? Did they not in defacing of Chriſte and his Diſciples, aduaunce and ſet vp themſelues? Dyd they not by this colour of calling Chriſte, ſuch a Preacher of carnall lybertie, crepe into the conſciences of the ſimple, there to place themſelues ſurelie, vnder the pretence of a more perfect holineſſe? And what meane our Phariſaicall hypocrites, by tearming the Preachers of Chriſtes Goſpell, carnall Preachers of libertie, but the ſelfe ſame thing? But this is to be noted, of theſe hypocrites, in all their Sermons, when they thus rayle againſt the Preachers, it is to this end, to diſſuade the people from the doctrine of onelie ſaluation by Chriſt: and to kepe this eſtimation of themſelues, that they be holy, pure, and godlie liuers: and therefore, men muſt heare & follow them, all other are but carnall ſinners. In this wiſe the Phariſeis perſuaded the blind man, whome Chriſte reſtored to his ſight againe, ſaying: Giue God the praiſe, as for this man, we know is but a ſinner. As though they ſhould haue ſayd,

The intent of the popiſh hypocrites, by their rayling.

Iohn. 9. 24.

ſaid, beléeue vs, ſolow our doctrine, be our diſciple, for we be holie, we ſerue God, we kéep the ordinaunce of our mother the holie Church: and to maintaine this their hypocriſie with all, when other ſhiftes failed, they tell a falſe lie on Chriſte to bring him in hatred, ſaying, He is a ſinner: and yt they know it ſo to be. You may be ſure, theſe honeſt men, would not els haue ſaid it. But if they ſhould haue him examined what ſinne they knew by him, they ſhould haue had nothing to ſaye.

And what I pray you, knoweth our religious phariſeis by the Preachers, whome they call carnall, ſauing that which is confeſſed, that we be all ſinners, & haue nede of Gods mercie? Do they knowe vs to be dronkardes, théeues, murtherers, whoremongers, common bauders, or ſuch open offendors, as the Congregation toke offence by our liuing: if they do, let them openlie rebuke it, that other may be afeard
1. Tim. 5. 19. to do the like: Let them proue it by two or three witneſſes, after S. Paules rule: And I for my part, ſhall not onely make open confeſſion, but alſo ſhall make open ſatiſfaction, as the order was in the church of auncient time. If they haue none of all

theſe

thinges to charge vs with all (if they had, we should haue heard tell of it or nowe) thankes be to God for his mercy towards vs, for this was onely his worke in vs, and God graunt these vnshamefast hypocrites true repentaunce, and amendment of theyr liues, for a number of them be notorious Tauernehaunters, common brawlers, very dronkards, knowne Sodomits, and manifestlie proued whoremongers. And if they will say, this is spoken of malice: I protest before God, that is not trulie sayd, for I do not name them, because I lone the men, although I hate their conditions.

Such as theyr Religion is, such is their life

As touching fasting, prayer, and preaching lybertie, when did euer any Preacher speake against true prayer, Christian fasting, or set men at lybertie to sinne: but alwayes inueighed against abuses, in popishe prayer and fasting, as Christe rebuked the praiers and fastings of the pharisaical hypocrites, which in deede was all one with these mens prayers & fastinges. And the lybertie we preached, was not to giue the flesh occasion to sinne, but to comfort by the death of Christe, the conscience ouercharged & loden with sinne, and such

burdens of Pharisaical traditions, as they were not able to beare. But this I know well, they wyll charge me with all, and many others, that herein I shewed my selfe a carnall Preacher, for that I dyd not liue a sole lyfe, without mariage, as they dw. If they liue chaste without mariage, let them giue God thankes therefore: I dw not enuie in them that gift of God. But surelie God gaue not me that gift, that I could liue a Virginall chaste life, but after the manner of hypocrites, and therfore dyd enter into that holy state of Patrimonie, Which is honourable among all men: to the ende I might serue God in pure chastitie of Patrimony.

Hebr. 13. 4.

The Papists obiection.

And where as they say, that although it be the gift of God, yet may we attaine it, if we will fast and praye, for God hath made vs a promise, that he will heare our prayers, and graunt our peticions. I graunt he will so dw, if we aske after his will, & if that the thing we craue appeare to him, that it be profitable for vs, for he knoweth before we aske, what thing we haue nede of. And I doubt, whether all the Priestes that saye, they haue chastitie, by this that they praye and fast (as they say)

Aunswer.

ſay) obtaine, and haue it or no? We reade in the ſcriptures of many godlie men, that earneſtlie and faithfullie begged of God, that thing which they obtained not, and yet God heard them, and loued them: but he knewe that to graunt their petition, was not ſo profitable for them. As Saint Paule teſtifieth of himſelfe: Howe he was vexed with the pricke of the fleſhe, the deuilles meſſenger, he did deſire the Lord thriſe to be delyuered there from, but he obtained not, but had the aſſiſtaunce of Gods grace promiſed, where withall he was bidden to be content. 2. Cor. 12. 7. 8. 9.

I will not now enter into the diſputation of this matter, I may be ſo occaſioned that I ſhall ſpeake of it another time. But I will herin purge my ſelfe of this crime, whereof I and my fellowe preachers are accuſed as carnall, becauſe we are maried, and I will purge my ſelfe after the order of the Canon lawe, as I ſawe it put in practiſe once in Cambridge, for the purgation of an holie and learned Virgin, if all vnmaried Prieſtes be Virgins.

The order was, that being accuſed of whordome, foure or fiue as honeſt as himſelfe, & of no lower degree in the Vniuer- An example of the oath of vnmaried

ieſts that virgins.

ſtie, muſt (after he himſelfe haue taken an oath, that he is no whoremonger) ſweare, that they think his oath to be true. Which done, the matter ſtandeth cleare, and he maye iuſtlie take an action of ſlaunder againſt them that accuſed him.

notable bjection, hich all he Papiſtes re not able deny.

Now do I affyrme before my Iudge Ieſus Chriſte, and his whole Church, that I haue not ſinned, becauſe I toke a wife, and therefore am falſelie accuſed as a carnall or fleſhlie man, for ſo doing: and for my purgation herein, and to proue my ſaying to be true in deede, and alſo to approue my doing herein, I take witneſſe to the lawe of God, the lawe of nature, and the ciuill lawes, tyll three hundreth yeres after Chriſtes aſcention, the example of Chriſtes Apoſtles: S. Paules counſayle to the Corinthians, and in many other places, the Councell of Nice, and all the Fathers of the Church, to the ſecond Carthage Councel, which was foure hundred and twenty yeres after Chriſtes aſcencion. If theſe ſuffice not, or elſe maye be excepted againſt, when I heare it, I ſhall aunſwere it. If theſe be allowable and ſufficient, then am I falſelie accuſed: for all theſe teſtifie plainlie, that it is lawfull

full and godlie, and in no wise forbidden, but that a Priest may marie. Wherefore, I ende with this saying of S. *Augustine*: S. Augu
Quest. nou. & veter. test. quest. c.xxvii. *Talis est enim quorundam versutia, quia vt sanctitatis & castimoniæ, amatores se simulent, nuptias esse dicunt dānandas, vt per hoc commendentur, & populum à veritate auertant.* Such is (sayth S. *Augustin*) the subtiltie of some men, because they would faine themselues. louers of holinesse and chastitie: they saye, mariages are to be damned, that by this meanes they might be commended, and turne the people from the trueth. Marke that S. August. noteth these men of hypocrisie, subtiltie, of seeking worldlie prayse, and deceiuing the people. Consider also, that the mariages of Priestes were not forbidden in his time: but then this painted holinesse began, as you may perceyue by his words, and was confirmed by the second Carthage Councell, shortlie after his death. When these subtill hypocrits, who condemne holy matrimony, as carnalitie, and faine themselues chaste lyuers, to be esteemed in the world, and that they may the rather deceyue the simple people, haue runne tylt

The Papi proued h pocrites S. August wordes.

they be wearie in this race: then heape they this on also, to aggrauate the matter, and make vs more odious vnto ỹ people, that all our preaching was but flatterie, to please the Magistrates and the Nobilitie, that we might thereby aduaunce our selues, and clime to promotion. But heere must you note by the waye, or else theyr tale is not worth the hearing: that loke what crimes soeuer they laye to vs, they themselues be cleare, and free from them, and they be replenished with the contrarie vertues. We are carnall, they are spirituall, we cannot liue without wiues, they liue chaste Virgins, our Ladies husbands, we do no good workes, all the world maye wonder of theyr good workes, we preach to please men, they spare no man, we sought to liue idlelie and delycatelie, they studie, they preach to theyr flocke dailie, we sought for promotion, and would heape vp lyuing vppon lyuing, they wyll none, if you wyll giue it them, or at the most, they wyll haue but one at once: if they thought, that you would not thus esteeme and iudge of them, they would no more impute vnto vs these faults, for they should but lose theyr labour, and misse of

the

the thing they hunted after. I dare say, their owne consciences doth accuse them of belying vs, when they say, we flattered the Magistrates. The Rulers themselues toke vs so much contrarie to flatterers, and men pleasers, that they dyd much blame vs of to bolde and plaine rebuking their sinnes, insomuch they would at the last heare no mo Sermons: which was a manifest token, that Gods plague was at hand, as in deede it shortlie followed, vpon them and the whole Realme. And for the Lordlie loytering Prelates, with all their kennell of dumme dogges: I trust they wyll beare vs witnesse, wee flattered them no deale. Who then did wee goe about to please, the more sorte? There was no promotion, nor profite to be wunne.

God knoweth, and let the world iudge, whether we sought more to please men, and to procure to our selues promotion, honour, estimation, ease, and profite: or they that nowe wype their handes so cleane. But let them wype their handes so cleane as they can, let them handle the matter neuer so cunninglie, in charging other with their owne

God knoweth the secretes of all hearts.

faults: yet will they bewray themselues, when they goe most about to couer & hide their faultes. But herein do we reioyce, that our case is at this present with these, as Saint Paules was with the Galathians, & the Thessalonians: for after he had instructed them perfectlie and truelie, in the doctrine of saluation, there entred in among them false teachers, which did not onely poyson the good doctrine of the Gospell, which they had receyued, with obseruations of Moses Lawe, and superstitious ceremonies: but also the rather to bring their wicked purpose to passe, did slaunder S. Paule of flatterie and couetousnes: and therefore he writeth to both the Congregations, and purgeth himselfe of that false accusation, saying to the Galathians, Now, whether go I, about to please men, or no? And to the Thessalonians: We speake vnto you, not as men pleasers, but to please God, who tryeth our heartes. Neyther haue I lyued among you at any tyme, with flattering wordes, as you know, neither by occasion of couetousnes, God is witnesse, neither seeking prayse of men, neither of you, nor of others. We had instructed the people, and taught the

Paules ctrine to Gala- ans and essalo- ns, poy- ned by se tea- ers.

la. 1, 10.

Thes. 2. 4.

pure

pure doctrine of Gods worde, we had layd no other foundation, but Iesus Christe: and in commeth a sort of false teachers, and doth not onely treade downe the doctrine of Christe, and fill all full of superstition, idolatrie, and false religion, but to bring this the rather to passe, dare accuse vs of those crimes, they themselues are onelie guiltie in. This hath béene the practise of all heretiques, and false teachers, since the beginning, as doth well appeare to them that are exercised, in the hystories of the Church, whome these hypocrites dare followe so néere, and haue learned their cunning so perfectlie, that thou mayst easily perceiue the Gréeke prouerbe, truly verified in them, κακοῦ κόρακος, κακὸν ὠόν. But what meruaile is it, though they now raile and rage, against the Ministers of Gods worde, call them heretiques, seditious, and new fangled fellowes, when their auncetours the Phariseis, dyd the same against Christe and his Apostles: Wherein these Antichristes byrds, would not be one foote behind them, if they durst for the people, who would not suffer Christe to be euyll spoken of by name. But that they dare not attempt against

The Papists would rayle against Christe him selfe, if they durst: but

Christ,

because thei dare not, they reuile his word.

Christe by name, they will do against his holie worde, vnder the name of new learning, and new preaching against the faith of our mother holie Church. Do they name it new learning, because they haue not béene wunted vnto it, but nowe of late yéeres? So may Christe be called vnto them, a new Christe, because they were neuer acquainted with him. How many of them haue this acquaintaunce with Christe, that they know and confesse him to be the onely satisfaction for our sinnes, the onely redéemer, the onely mediatour, our onely righteousnesse, that he offered vppon the Crosse once for all, dyd make by that one oblation (not to be iterated) a ful and perfect sacrifice, for all the sinnes of the whole world.

A question demaunded of the Papistes.

Theyr answer.

They will saye, that they haue béene so trained vp in the knowledge of Christe, that they knowe and confesse all this to be true. And thus farre were well content, to followe the late kinges proceedings. Yea, they followed it, as a curriſh Dogge doth followe, when he is drawne against his will: then he draweth backe with all his force, to pull his necke out of the coller: and if that will not be, he

goeth

goeth on snatching & gnawing the bande, and ceaseth not, tyll he haue gnawne it in sunder. Wy dw they name it new, because they? holie Father the Pope, they and his whole Clergie, dwth so iudge it, and can in no wise bzwke it? In this sense Chzist himselfe called it new learning, when he aunswered Iohns Disciples they? question of they?s, and the Pharisеis fast. Fo? when they misliked his doctrine, because it was vtterlie against them, and they could in no wise away withall: Chziste sheweth this reason of they? offence: Old rotten vesselles, can holde no new wine. This new wine of the Gospell, cannot abide in a popishe heart, repleniſhed with superstition, idolatrie, and false religion: but it must nedes be spewed out againe, o? else the vesselles will vtterlie burst in sunder. Math. 9, 17

But they call it newe learning, and therefo?e the teachers thereof heretiques, because it is but a newe kinde of heresies, found out of late yeres by the Germanes, and had bene alwayes, and is condemned by the holie Church. God hath blessed the Germanes, (his name be p?aised fo? it) wonderfully with the sincere know- Why the Papists call the Gospell the new learning.

knowledge of his trueth, and they do continue therin, and dayly encrease, although our English hypocrites brute abroade the contrarie. But yet they were not the first inuentours thereof, for they herein haue taught nothing else, but that they receyued of Christe, and was the learning of the Church, tyl Antichrist of Rome wered so strong, that he bannished Christe and his Gospell. And this doctrine which they call heresie, is not at any tyme condemned by the Church of Christe, but by the Church of Antichrist, as shall plainlie be proued, when they haue decreed against any particular part thereof. But this must not be forgotten, that you vnderstand when they speake of the Church (although they name it Christes church) that hath alwayes condemned this doctrine: they meane in verie deede, a congregation of Bishoppes, Monkes, and Friers, sworne soldiours to Antichrist the Pope. And thinke you this Church, wyll decree any thing against it selfe? And when they wyll defend themselues, with the reason of long auncient custome, I answere with Saint *Augustin*. Lib. de baptis. paruul. And it is recited in the Pope's

The church of Antichrist the continuall enimy to the Gospell.

Aug. lib. de bap. paruul.

Decrees

Decrées, for a decrée of the Church. Diſt. 8. can. qui contem. *Qui, contempta veritate præſumit conſuetudinẽ ſequi, aut circa fratres inuidus eſt et malignus, quibus veritas reuelatur, aut in deum ingratus eſt, cuius inſpiratione eccleſia eius inſtruitur. Nam Dominus in euangelio, ego ſum inquit veritas, non dixit, ego ſum conſuetudo. Itaque veritate manifeſtata, cedat conſuetudo veritati. Reuelatione igitur facta veritatis, veritati cedat conſuetudo, quia et Petrus qui circumcidebat, ceſſit Paulo veritatem predicanti. Igitur cum Chriſtus veritas ſit, magis veritatem quam conſuetudinem ſequi debemus.* He that contemning the trueth, dooth preſume to followe cuſtome, is eyther enuious and malignaunt to his brethren, to whome the trueth is reuealed, or elſe he is vnthankfull to God, by whoſe inſpiration his Church is inſtructed. For the Lord in the Goſpell ſayth: I am the trueth: and he ſayde not, I am the cuſtome. Therefore when the trueth appeareth, let cuſtome giue place to the trueth: for Peter himſelfe who did circumciſe, did giue place to Paul, preaching the trueth. Therfore, ſeeing Chriſt is the trueth, we ought rather to follow the trueth, then the cuſtome.

stome. Herein is to be marked this, that the holie Father doth giue example of S. Peter, who forsoke custome, to followe trueth.

The Papists say they be Peters successours: so in some respectes they be.

Our Prelates say, they be Peters successours, why will they then not followe Peter herein? They be his followers in tytle and name, but nothing in deede. Sauing that they denie Christe, and plucke out their swords to persecute them that serue and beleeue in Christe: as Peter did smite Malchus, one of them that came to apprehend Christe. And yet they differ from Peter, that where he of blinde zeale drew out his swoorde to defend Christe, they of malicious purpose, bende all their power with fire and swoorde, to destroye Christe. And is it any mervaile, though we runne awaye from the cruell clawes of these wilde beastes, in whose hands there is no mercie?

The cause why the godly fled in tyme of trouble.

We fledde not because we did suspect our doctrine: but because we knewe well their crueltie. Wee went not away, because we would not abide by our doctrine, and proove it true: but for that trueth could not be heard with indifferent iudgement, I praye you marke this practise,

practiſe, and loke if the lyke were euer found in any Hyſtorie? They caſt the cheefeſt learned men in priſon, or commaunded them to keepe theyr houſes, and not to come abroade, or banniſhed them the Realme, as Peter Martyr, I. a Laſco, with others: and when they be ſure of them, that they ſhall not meddle (for they were not able to abide theyr learning) then to blinde the eyes of the people: they pretend a diſputation, and call the matter into queſtion, when there is no man to aunſwere them, as they thinke, and alſo when they be already determined, let the trueth appeare neuer ſo plaine to the contrarie, what they will decree.

The Papiſts caſt in priſon, and baniſhe the cheefe learned men, & then cal for diſputation, when no body is to anſwere them, nor any that they wil ſuffer to come.

Then crieth a ſtoute champion at Paules Croſſe boldlie, where be our new Preachers now? Why do they not now come forth and diſpute. Thinke you this luſty royſterkin doth not knowe full well, that they be faſt inough, they may not come to aunſwer him? Yet by thoſe whome God hath deliuered out of theyr handes, although they be nothing to be compared in learning, to them they haue locked faſt vp, it ſhall plainlie appeare to all indifferent men, that their doctrine is true, and

may

maye easily be maintained by the Scripture, and testimony of the auncient Fathers of Christes Church. And that the contrary cannot be defended, neyther by Gods woꝛd, the auncient Church, noꝛ by no honest way: and therfoꝛe they are dꝛiuen with shame inough, to bolster & kape it vp, with fire and swoꝛd, with thus will we, and thus shall it be. And because they would seeme in the face of the woꝛld, to do it by learning, and the consent of most part of learned men of the Realme: they gather a soꝛt of blinde Pꝛiestes together, into the conuocation house, whose lyuings hangeth (as they call it) of making Christes body, and of pꝛetensed chastitie, being (foꝛ the most part) vnlearned Asses, and filthy whoꝛemongers, and these with a shoute of yea, yea, yea, oꝛ nay, nay, nay, must determine these matters: as if the maisters of the Pythonesse, which had a spirite of Pytho, and thereby bꝛought to them great pꝛofit: and Demetrius the syluer smith, with the whole congregation of the Artificers, who had ritch lyuings by Idolatrie, should haue beene appointed clarkes in the conuocation house at Philippos, oꝛ at Ephesus, and with their yea, yea,

The practises of the Papistes, to vpholde their Religion.

Acts, 16. 16.

Acts. 19. 24.

yea, or nay, nay, haue determined this question, whether Paule and Silas had bene seditious heretiques: would not (trow you) the most part haue cried with a loude voice, yea, yea, yea? Oh, *Auri sacra fames quid non mortalia pectora cogis?* Whether this stande with reason, that those Priests, whose lyuing dependeth onely of superstiton, idolatry, and false religion, and are (for the most part) blind ignorannt alles, should be onelie iudges in the waightie matters of our Religion, I report me to the indifferent man. An other practise, which in verie deede was, that moued me most to saue my selfe from them, by fleeing out of the Realme, they haue, not latelie inuented, but deriued from their forefathers, the Jewishe Pharisеis, and yet put not in vre of many yeeres. And that is, that they wil not leaue a liue, one learned man in the Realme, which is not of their owne sect, no, nor yet ere they haue done, one Noble man that now liueth, although they will not pretend Religion to be the cause, but inuent some other waightie matter.

I must needes heere giue the Noble men warning of that I heard, because I loue them,

A note of the Aurhor, to the noble men.

them, and am sorye to heere, straungers speake this dishonour of them, that they are not able to rule themselues, and therfore must desire a polshorns Bishop, to gouerne them and the whole realme. At my last béing at London, waitinge at the Parliament house of my Lordes of the Counsell, as I was commaunded, I met with a familiar acquaintaunce of myne, although not of my opinion in Religion, but one, that for the matters of Religion, dooth fauour the Popish Bishoppes, and is both familier with the best of them, and also taken to bee a wise man, and of a great foresight, as he is indéede. He asked me of my state, saying thus vnto mée, did not I tell you, that your Religion would not continue? And so would haue perswaded mée to haue giuen place, and reuoked myne opinion: wherein when he sawe he preuailed not, he said frendly, he was sorie for mee, and wished that hee were of power to do me pleasure: to whom I said, it was sufficient to me, that he would continue his familiar frendship with mee: and there vpon I charged him (as I was often wont) of frendship to tell mée, what he thought of our Bishoplike proceedings.

Whereto

Whereto he aunswered, as in matters of Religion, very well. But in other matters nothing so. For, saith he, I haue entred talke with some, that be most nigh of their Counsell, and I perceiue this by all their procedinges and purposes, that they are fully bēt, to set vp ỹ power of the clergie, as high as euer they were, aboue the Laity, & I haue good reasons that moueth me also to thinke this to be true. Wherunto I said, that can neuer bee brought to passe: For although the Noble men do fauour their Religion, yet will they neuer suffer them to clime so high againe. Tush, saith he, they shall first of al helpe them to bring to passe at this Parliament, that they would, and then they will haue their heades off one after an other. What, said I, they will neuer so do, for the Nobilitie fauoureth them. Yea saith he, and they fauour some of them againe. But they loue none of them all so well, but they loue thēselues better. They see that the whole youth of the Realme, and especially of the Noble, & the worshipful are infected with this heresy, & new learning, and they shall hereafter vndo againe, all that they now do, and then the latter end shall be worse

then the beginning, and therefore, wyll they chop of the heads of the Fathers, and thereby both their children are disenheri-ted, and shalbe able to do no harme, & also they may in their place, make Noble men of their owne kindred and frends. What (saide I) it were to much cruelty: where-vnto he sayeth, yea, yea, they thinke it is better an inconuenience, then a mischefe. God deliuer the noble blod of England, out of the daunger of these dissembling wolues. But let the Noble men consider, how many of their owne frendes, & most dere dearlinges, with whome they were ioyned in confederacie for the bishoppe of Rome, wretched Winchester, and deuil-lish dreaming Duresme, haue brought to confusion, and they shall haue sufficient warning, how they may trust these blody butchers. If doctour Ridley were a liue, the bishop of Duresmes chaplein and one hand, he would vouch it to his face, as he did ỹ last time that euer he spake to him, that he careth not whose blod he shed, to bring his purpose about.

And what would this vnsatiable blodso-king hypocrit haue cared, to haue wrought my destruction, whome he toke to be an

enimie

enimie to his deuilliſh deuiſes. He inuented all the waies he could, to bring me to reuoke the trueth: he cauſed two Noble men to charge me with preaching, as he termed it hereſie, he himſelfe accuſed me, that I had infected his whole dioces with new learning: but when that would not ſerue, becauſe I had don nothing, but that was confirmed by ẏ lawes of the Realme, he was not aſhamed to lay to my charge, that I was not an Engliſhe man borne: that I had exerciſed his office in his biſhoprick, that I had brought in a wife of mine owne into that Church, where neuer woman came before. And then the L. Chauncelour chargeth me with contempt of the Quẽnes highnes, as though I ſhould haue receiued three letters of cõmaundment, to repayre and make mine appearaunce before the Councell, and would appeare for none of them. If both theſe butchers, had bẽene ſo well knowne to King Henrie the eight, for rancke traytours to the Crowne of England, as they were in dẽde, which nowe they ſhewe plainlie, as I am well knowne to be a mere naturall Engliſh man, they ſhould neuer haue brought that noble Realme,

now in daunger to bee ouer runne, and conquered with straungers: the which thing men that be halfe blind, may plainly see they goe about. I neuer meddled with his office, I was in daunger of much displeasure, as the honorable Counsell did well knowe, because I would not take vpon me his office. And herein he vttereth his malitious hipocrisie, and what an vnshamefast bawde hee hath beene, is, and wilbe, to the Monkes of Duresme, when he saith, there came neuer woman within that house, before my wife came there. For he knoweth right well, that the Churche of Duresme, was replenished with maried Preestes. For Bishoppe William, by the helpe of Lanfrank Archbishop of Canterbury, did obtaine lycence from Pope Hilderand to banishe the maried Preestes, and to bring Monkes from Warmouth and Iarrow. And also it is not vnknowen to him, nor to his Chauncellour, nor to any one of his officers, that euery Monke of them al for the most part, hath a Concubine in the towne, who hath come, and doth come, to their Church and Chamber, and no fault found, but that honest men of the towne, and also of the

Countrie

Countrie are offended there with, but dare ſay nothing, for feare of the great bawde their Patrone. Yea the Biſhoppe and his Monkes knewe full well, that I did knowe to much of their iugling, and therefore it was time to rid mée out of the way.

But when Wincheſter came in alſo with his falſe accuſation, (for I neuer receiued one letter nor token of commaundement, from her highnes, nor from her honourable Counſell, but a letter the poſt deliuered me by the way, as I was comming to London) and layd it earneſtly to my charge, as though I had béene a ſtubborne rebel, I perceiued they would ſerue me as they had don others, I meane, to puniſh me for religion, and pretend treaſon: and ſuborne two or three falſe witneſſes, as they haue plenty in ſtore, to affirme that I had made ſome offéce to the Quéenes highnes, as their great grandſires plaid with Chriſt, ſaying, that he did forbidde the people to pay tribut vnto Cæſer. Wherefore I thought it beſt to deliuer my ſelfe out of their handes, by forſaking my native Country, ſéeing there was neither equity, nor iuſt iuſtice to be loked for, Math. 22. 17

my doctrine was neuer so pure, my behauior neuer so vpright, and I neuer so able to aunswere with trueth, to that was obiected. And therefore my frends and kinsfolke, haue no cause to be sorie for me. For although I haue lost a great liuing, all my goodes, haue not one farthing lefte me, am banished my natiue Countrey, shall vse no more the familiar company of my frendes: what haue I lost? Nothing, but
Mat.16.26. shalbe a great gainer: For if to saue these thinges, a man loose his owne soule, what hath he won? And if the departure from these, haue euerlasting lyfe to reward, what damnage is there? Our Sauiour Christe, whose promise is much more sure and precious, then the vncertaine, and flattering glorie of the world, hath made faithfull promise: That whosoeuer forsa-
Math.19.29 keth house, brethren, sisters, father, mo-
Math.6.26. ther, wife, children, liuelode, for his name sake, the same shall receiue an hundred folde, and shall inherite euerlasting life. As for liuing, he that feedeth the sparrowes, will not see me vnprouided for. Godlines is great ritches, when a man is cõtent with that he hath. When we haue foode and rayment, let vs be therewith

content

content. For this is a plaine case: Wee brought nothing into the world, nor we can carie nothing away. We haue heere no dwelling place, but we seeke a citie to come, the heauenly Ierusalem, where our sauiour Iesus Christe is. For whose sake, I count all thinges but losse, and doo iudge them but doong, that I may win him. In him only resteth the whole riches of Gods treasure, he is the only way to euerlasting life, wherevnto who so will attaine, must seeke it in the Scripture, in the Gospell of Christ, and not in the filthy damnable traditions, and deuillish doctrine of the Papists. Wherefore, deere brethren, seeing you haue tasted of ỹ swéete bread of life, Gods most holy word, take heede of the Papists sower leuen, that worketh death. And because I would you should not be ignorãt, howe you ought to behaue your selues, where so much Idolatrie is openlie commaũded, and how to learne your Christes crosse a new, I meane to beare Christes crosse layd on your backes, to followe him strongly, and not to faint: I haue translated for you, two Sermons, of that great learned and godly man, I. Caluin, made for that purpose, and these haue I done

1 Tim. 6. 7. Heb. 13. 14.

Philip. 3. 8.

Mat. 16. 6.

trauai-

trauailing, hauing no place certaine where I wil remaine, but I trust, shortly to be: where I wil sticke downe the stake, till God call me home againe. But for so much as the Bishop of Duresme, did openly to my face, cal the doctrine which I had taught in his Diocoes, as touching the popish Masse, heresie, I shall by Gods grace, good Christian brethren, declare and proue by the Testimonie of the Scriptures, and also of the auncient fathers of Christes Church, that the popish Masse is the greatest heresie, blasphemie, and Idolatrie, that euer was in the Church, which shal be the next thing, that you shall looke for from me, by God grace. In the meane season, remember good brethren, that our vnthankefulnes was the cause of this our plague. Let vs cry therfore vnto the Lord, powringe foorth before him faithfull teares, and hee will deliuer vs, that we may truely honour him in the gates of the daughter of Syon, that is, openly in the middest of the faithfull congregation. Amen.

A

¶ *A Godly and learned* Sermon, made by Mai-

ſter Ihon Caluin, wherein all Chriſtians are admoniſhed, to flie outward Idolatrie. Taken out, of the thirde verſe, of the ſixteene Pſalme.

I will not communicate with theyr bloody ſacrifices, neither will I take their names, in my mouth.

THe doctrine, which we ſhal entreat in this place, is plaine inoughe and eaſy, ſauing that the greateſt part of thoſe, that profeſſe themſelues to bee Chriſtians, doo ſeeke out and bringe, I can not tell what ſubtilties, to cloake theyr euill withall. But the ſum of this whole doctrine is, that after we knowe the liuing God to be our father, & Jeſus Chriſt our redeemer, we ought to conſecrate, bothe bodie and ſoule vnto him, who of his infinite goodnes hath taken vs into the number of his ſonnes:

sonnes: and to acknowledge with all kind of beneuolence, honour, and obedience, the same benefite which our most deere Sauiour, did vouchsafe to bestowe on vs, after he had bought it with so great a price. And because we are bounde, not onely to renounce all infidelitie, but also to seperate our selues from all superstitions, which do as well disagree with the true seruice of God, as the honour of his Sonne, which can by no meanes agree, with the pure doctrine of the Gospel, and true confession of the faith: I sayd this doctrine of it selfe to be so easie, that onelie the practise and exercise therof, ought to remaine vnto vs, saying that many men do seeke certayne deceytfull shiftes, thorow which they will not be ouercome in that thing, the which is most chefely condemned, by Gods own mouth.

This cause constraineth vs at this time, to tarie longer in the declaration of this matter, that euerie man may knowe, his owne duetie, and deceyue not himselfe, thinking that he is escaped, when he is couered, as the common saying is, vnder a wet sacke. But for that there be many of this opinion, whose Churches are thorow-

lie

lie purged from the filthinesse, and Idolatries of the Papisme, that this argument or Treatise, is but superfluous, before we passe any further, it is not vnprofitable to declare such men, most folwlie to be deceiued. First, when it is declared, how great an offence it is, for vs to be polluted and defiled with the Idolaters, feyning our selues to cleaue and consent to their impieties, we are admonished to mourne for our former sinnes, and to aske of God forgiuenesse of them, with all humblenesse, and in this thing to acknowledge, the singular benefite which hee gaue vnto vs, drawing vs forth of that same filth, wherin we were holden downe and drowned. For we truelie are not able to set forth, this so great a benefite worthely inough. And for that we knowe not, what shall happen vnto vs, and to what ende GOD doth reserue vs, it is verie expedient to be prepared and armed in tyme, that into what state soeuer we shall come, or with whatsoeuer temptations we maye be oppugned, we neuer swerue from the pure word of God. Fyrst, it may be, that many of this our Church and Congregation, shall trauaile into some Papisticall coun-

trey

trey, who ought greatly now to bee in a readines, and armed to battell. Then albeit God doth giue vs at this time liberty, to serue him purely and godlily: yet we know not how long this benefit shall continue. Let vs therefore take this time of our quietnes and tranquilitye, not as though it shal alwaies last, but as it were a time of truce: wherein God doth giue vs leasure to strengthen our selues, least when we shall be called, to vtter the confession of our faith, we be found new, & vnprepared, because we contēned the meditation of that matter in due time. Neither truely ought we to forget in the meane while our brethren, which are kept vnder the tiranny of Antichrist, oppressed with most miserable bondage, but to take care, remembraunce, & pittie ouer them, and so pray God to strengthen them with that constancye, which hee requireth in his worde. We must also admonishe and solicite them by all wayes, not to rest in places, where men are faste on sleepe in their voluptuousnes, but to apply diligentlie thought this, and will, that they confesse the glorie, due vnto God. For we are not taught of God, onelye for our

selues,

selues, but that euery man, after the measure of his faith, should brotherly communicate, with his neighbours, and distribut vnto them, that thing he hath learned, and knowen in Gods schole. Now, see we then that it is profitable, yea truely necessarie so well to our selues, as to our brethren, that the remembraunce of this doctrine, should bee renued very oft, especially seeing the text it selfe, which wee shall expound, doth leade vs to the same purpose. Dauid doth openly protest, and as it were doth make a sollem vowe, That hee will neuer be partaker, in the Sacrifices of Idolaters, and also that he will so detest, and greeuously hate the Idoles, that hee will not at any time once name them, as though, he should defile his mouth in naming them. This is not the facte of some one meane man, but the example of Dauid, the most excellēt King and Prophet, which ought to bee vnto all Gods Children, a certaine common rule to right and Godly life. And to the entent, we may the better perceiue this thing, and more vehemently be moued, with the true feare of God, the cause is to be noted which he addeth, wherein truely resteth, as it were a Psal. 16, 4, 5.

certaine

taine foundation, of that saine alienation and offence, whereby he doth most greatlie abhorre the Communion of Idolaters. The Lord (sayth he) is mine inheritaunce. Psal.16.6. But is not this thing common to all faithfull, and godlie men? There is no man truelie, which would not glorie in so excellent a thing. And this is sure without all doubt, that God being once giuen vnto vs, in the person of his Sonne, doth daylie entise vs to possesse him. But there be verie fewe, which are so affected in this parte, as the greatnesse, and worthinesse of this same matter, should seeme to aske and deserue. Neither truelie can we by any meanes possesse God, vnlesse on this condition, that we also become his. Dauid therefore of good right, and worthelie dyd set forth the foundation of his godlinesse, and Religion in this sentence and reason, seeing that God is his inheritance, he will refraine from all pollutions of Idolles, which do turne vs from God himselfe.

This is the cause why the Prophet Esaie, when he had vpbraided the Iewes, that they had giuen themselues to false and strange Gods, whome they had made, added afterward: these, sayth he, are thy portion,

portion, signifying by these wordes: that God doth deny to the worshippers of Idolles, all bonde and fellowshippe of couenaunt, and disenheriteth them, and vtterlie depriueth them, of that so infinitlie great benefite, which he would haue bestowed on them, giuing himselfe vnto them. No man will except and saye, that the Prophet entreateth in that place onelie of them which put theyr affiaunce in Idolles, and deceyueth themselues thorowe opinion and incredulitie.

I graunt, but this also I aunswere, if they that do transferre Gods honour vnto Idolles, are vtterlie seperated and cut off from his fellowshippe, they also do erre and declyne somewhat from him, which do feine themselues to consent to superstitions, thorowe feare and weakenesse of minde. For no man can in heart, or any conformable fashion, or in wyll, and in purpose of minde, or feyning, or by any true or feyned waie, approche to Idolles, but he must so farre goe backe from God. Wherefore, let this sentence be thorowlie perswaded, and remaine deepelie printed in our hearts, that they which seeke God with a true and pure minde, to

Gods honour abused through Idolles.

the ende, to possesse him for their enheritaunce, wyll haue no communion and fellowship with Idolles, with whome God hath that diuorce & debate, that he would haue all his to proclaime and make continuall and deadly warre vpon them. And in this place Dauid by name doth expres, That hee will neuer be partaker of their oblations, neither haue their names in his mouth and talking. He might haue saide on this wise, I will not deceyue my selfe with the vnwise, and sollishe deuotions of the vnbeleeuers, I will not put my trust in such abuses, nor I will neuer forsake Gods trueth, to follow these lyes, but he speaketh not on this manner, but doth rather promise constauntlie, that he will neuer be conuersaunt among their Ceremonies. Therefore he doth testifie, that so farre forth as concerneth the seruice of God, he will abide continually, in all puritie and holinesse, both of body and soule. Psal. 16. 5.

And first in this place we must consider, whether this be not Idolatrie, to signifie and declare by outward tokens, our agreement, with those Superstitions, wherewith the seruice of God is corrupted, and vtterlie peruerted. They that swim (as

the

the common saying is) betwixt two waters, alledge this saying, seeing that God would be honoured in spirite, Idolles can by no wayes be honoured, vnlesse a man put his truste in them. But to this maye be easilie aunswered, that God doth not so require the spyrituall service, and adoration of the minde, that he graunteth and remitteth the other parte of our nature vnto Idolles, as though that parte should seeme nothing at all, to belong vnto him. For it is sayde in many places, that the knees must be bowed before GOD, and also the handes lyfted vp to heauen.

What then? Surely, the cheefe honour that God requireth, is spirituall, but the outward signification, whereby the faithfull do testifie, that it is God onely whom they serue and honour, must so immediatlie followe, that they must at one tyme be ioyned together. But one place shall so suffice for all, to confute that obiection which they snatch of one worde, that they shalbe plainlie rebuked and conuicted.

In the thyrd Chapter of Daniell it is written, that Sidrach, Misach, & Abednago, refused and denied vnder any maner Dani. 3.

of colour, to consent vnto the superstition, set vp and erected by Nabuchodonozor, Declaring that they would in no wise honour his Gods.

If these godlie wittie Sophisters, had bene there at that tyme, they would haue laught to scorne the simplicitie of these three seruauntes of God. For I suppose, they would haue taunted them with such lyke wordes, you foolishe men, this truely is not to honour them, seeing you put no affiaunce in these thinges. There is no Idolatrie, but where there is deuotion, that is to saye, a certaine bending, and application of the mind, to honour and worship the Idolles. But these godlie men, dyd followe a better and wiser councell: for this aunswere which they made, proceeded not of theyr owne witte, but rather of the holy Ghost, which moued them thus to speake, whome if we wyl not resist, we must accept this place, and this example, as a certayne rule and definition, that Idolatrie is an outwarde action against Gods honour, yea, although it proceed not from the wyll and purpose of the minde, but be onelie colourable and feined. In which matter they make goodlie cauillations,

tions, that there is no Idolatrie at all: when as our affiance is not put in Idols. Yet shall these men continuallie remaine condemned, by the sentence which the mightiest Iudge hath pronounced. But these men do contende onelie for that name, onely going about somewhat to lessen theyr faulte, which they can by no meanes defend nor excuse. Yea, they will graunt that this thing is euill done, and not rightlie: yet notwithstanding, they would haue this fact to be iudged as a certaine veniall sinne.

But although we graunt them, as touching the name, that thing they aske, yet they shal not get so much therby, that they may make theyr cause much the better. Let vs saye thus, that such manner of feined worshipping of Idolles, is not called Idolatrie: yet neuertheleſſe, it shall be a trayterous enterprise against God, a certaine fact repugnaunt to the confession of faith, and a fowle filthy pollution, most full of wicked sacriledge.

I praye you, when the most sacred seruice, and honour of God is so violated, that we falselie breake that promise we made to him, that thorow cowardise and faint-

nesse of stomacke, we deny crookedly and falsely our Christian profession, that we become inconstaunt and double, that we defile our selues fowlie with those things, which God hath cursed with all kinde of malediction: Is this so lyght a matter, that after we haue done it, we ought onelie to wipe our mouth, and confesse that we haue cõmitted a certaine small fault? Let vs therefore put away these shiftes, speciallie, seeing they serue for no other thing, but to make vs bolder, and to giue vs greater lybertie to sinne, and doth nothing at all diminishe our fault? There be also other more impudent, which do not onely, chaunging the name, go about to persuade that it is not so great and vnworthy a sinne: but do plainely and precisely deny it to be sinne. It is sufficient (say they) that God be honoured with hart and minde. Euen so truely, if the hart it selfe were not double. For when the minde is truely sounde and pure, the body shall neuer be drawne into a contrarie part.

I would knowe of them what that is, that moueth and leadeth their feete to the Temple. For when they goe to heare

Paule,

Masse, theyr legges wyll neuer be styrred of theyr owne motion, but must néedes be moued by the inwarde power of the minde. Then must they néedes confesse, that there is in themselues a certayne desyre and motion of the minde, wherof they be carried to worshippe the Idolles, and chéefelie, because they couet to apply themselues after theyr wyl and opinion, which are enimies to the trueth, yea, and doo so conforme themselues to please them, that they doo much more estéeme theyr fauour, and theyr owne life, then Gods honour and glorie.

Besides this, theyr impudencie is so manifest and shamefull, that I am ashamed to dispute against it, as though it had some colour or lykenesse of reason, yet I must néedes doo it, séeing they doo please themselues so greatlie, and are, as it were men drounken in their own opinions and pleasures, fallen fast on sléepe.

They thinke this is inough to worship God in spirite, whose then shall the body be? Truely, Saint Paule, Mooueth vs to honour God, both in body and spirite, for they be his owne, and belongeth to none other. 1. Cor. 6. 19. 20.

God hath created the body, and shall it be lawfull for vs, therewith to serue and honour the deuill, as though he should seeme to be the authour and maker thereof? It were better, they would professe themselues openlie to be Manichees, and deny that God made the whole man. If they had neuer so lyttle taste of the Gospell, they would not burst out into so lycentious impudencie. But nowe it is plaine inough, that they in no wise know, what is the power and greatnesse of this benefite, to be redeemed with the blood of Gods sonne. And to proue this true, how can we looke for the resurrection of the flesh, except we beleeue that Christe Iesus is the redeemer, both of bodyes and soules? Saint Paule also doth admonish vs, Not to be the seruauntes of men, be-
1. Cor. 7. 22. cause wee were bought and purchased with so great a price, which is the blood of Gods sonne.

Then he that doth ioyne and addict him selfe to the wicked seruice of Idols, doth he not treade vnder his feete, the most sacred blood of Iesus Christe, wherein doth consist the price of the eternall and immortall glorie, which we looke for in our bodies?

bodies? What reason is it, that our bodies should be defiled and prophaned before Idolles, seeing the crowne of eternal lyfe is promised vnto them in heauen? This swallowing in Sathans stewes, and most filthy defiling, is it a meane and waye, whereby we may come to the kingdome of God? Moreouer, it was not sayd without a great cause, Our bodies are the temples of the holie Ghost, therefore they which perceyue not, that they ought to be kept in all holinesse, vn plainlie shewe themselues, to perceyue and vnderstande nothing at all of the Gospel. 1. Cor. 6. 19.

Also, they declare that they knowe no whit at all, what is the power of Jesus Christe, and of his grace. For when it is sayde on this wise, That we are bone of his bones, and flesh of his flesh: We ought to vnderstande, that we be ioyned with him, both in body and soule. Therefore, no man can defile his owne body, with any manner Superstition, but he doth seperate himselfe, from that coniunction and vnion, whereby we are made the members of the sonne of God. But now let these wittie and subtyll doctours, aunswer me, whether they haue receyued Gala. 5. 30.

baptisme

baptisme onely in their soules, or whether God hath cõmaunded rather, and institu-ted, that this signe should be imprinted in our flesh. Shall the body then wherin the marke of Jesus Christe is printed, be pol-luted and defiled with so contrarie, re-pugnaunt, and so wicked abhominations? Also, the Lordes Supper, is it receyued in the mind onelie, and not also in the hands and mouth? Hath God engrauen in our bodies, the armes and badges of his sonne, that we afterward should pollute our sel-ues with all vncleannes, with most fowle spottes and shame, and so vnseemelie deforme our selues, that no kinde nor lykenesse of Christian beautie should ap-peare?

It is not lawfull, in coyning one piece of golde, to print two contrarie coynes, neyther to set two seales, the one repug-naunt to the other, vnto one writing: and shall a mortall man take vpon him, to counterfeite and corrupt Baptisme, and the most holie Supper of Jesus Christe, and also be bolde to saye, that there is no euyll in so great and mischeeuous a facte? Such men truelie are worthy, that their seruauntes should perswade, and make

them

them beléeue, they haue a great pleasure to doo them seruice, when notwithstanding, they giue themselues to sléeps, pleasures and all idlenesse, and doo not moue one finger to doo any woorke at all.

If they saye it is not a lyke reason, because we haue néede of theyr labour that bee vnder vs: I aunswere, although GOD haue no neede of vs, yet for that hee wyll vse our labour, seruice, and obedience, to serue and honour him, truelie, it is too much vnséemelie, and for vs the greatest shame and infamie, to doo all things otherwise then hee wyll, and cleane to bee voide of the studie and duetie, which wee owe vnto him, yea, our shame is so much the greater, that the woorme of the earth, and an vnlyuing Creature, shall requyre more power ouer vs, and honour then his Creatour.

But yet wee must talke with these beasts more plainely. They say it is lawfull for them, to feine and cloake whatsoeuer they will among the Papists, and to conforme themselues to that manner and fashion of religion, which is thought most apt to nourish superstition.

Who

Who is he then that giueth them bread, to be fed therewithall? Who doth make the ground fertile, to bring forth fruite? If GOD do fede and nourishe them, in those places where they dwell, as he doth all other men in the other partes of the earth: why do they not honour the giuer of the benefite, with that part of themselues, which is so bountifuly nourished of him? Why do they rather obey, and serue the deuil with they? bodies? If these men were in any parte Christians, I would vse with them more waighty and higher reasons: and I would aske of them, to what ende we liue in this world, and wherevnto our lyfe ought to be referred. But Oh myserable case, that they which with subtilties and shifts, wyll dally with GOD, are so brutishe, that they must be handled, as men not onely destitute of Gods spirite, but in a maner voide of naturall common sence.

They thinke this is a sufficient excuse, to saye, they do nothing in this kinde, but for feare of perill and daunger, but if this colour may take place, then must we say, That Ioseph should haue doone none euyll, if he had committed whoredome

Gene. 39.

with

with his Mistresse, when it was violentlie offered him, seeing he should not haue followed his owne wyll, but haue giuen place to necessitie and violence, which she did vnto him. It should haue beene a foolishe fact of him, to enter such peryl and infamie, as afterward he suffered, by the false accusation of that naughtie woman, seeing he might haue escaped those euilles, if he had accomplished her wyll. But we ought rather to followe the example of Ioseph, and alloWe the testimony of the holy Ghost, who doth commend his constancie.

If there be no wickednesse, in taking vppon vs Idolatrous religion, when we do it to auoide the raging cruelty of the Papistes: the seruaunt shall not sinne, who for his Maisters pleasure, shall playe the bawde, kyll, and playe the traytour, for feare to displease him, vnder whose power he is. But I abyde too long in this matter, wherein (as I sayde before) there is no doubt or difficultie. It shall not be farre from the purpose, to consider into how great confusion they fall, which trauayle with all their craftes, to escape Gods iudgement. Others there be, that

haue

haue founde an other shifte and starting hole: they graunt, that the superstition of the Gentiles, is a wicked and detestable Religion, but it is not all one reason of these, and the superstitions which are in the Papisme.

False religion a corrupting of true religion.

As though all the false religion that euer was among the Heathen, was not a corrupting and deprauation of the true Religion of God. From whence did the Heathen drawe, and take to themselues theyr Ceremonies, but of the holie Fathers? In which doing this was theyr great fault, that they depraued and vtterly peruerted those thinges which they had receyued, well and wisely instituted of God. But yet all the abhominations that euer were in the world, haue beene cloaked with a beautifull tytle of God himselfe, and the culture of his Religion. But those counterfeite Religions, had neuer that commendation, power and authoritie, that God dyd any tyme approue those seruices and congregations, or that faithfull men did vse and frequent them.

Go to, let vs proceede further. Although I should graunt the Idolatrie of the Papistes to be vnlyke, and differre from the

superstition of the olde Gentyles; yet can they not deny, but God so earnestly dyd forbidde the Religion, wickedly set vp in Bethel, as all other superstitions which were instituted and celebrated in other places.

God dooth forbid false religion.

When the Calues were erected in Dan and Bethel, this was instituted and done vnder a certaine colour of his name, which had brought his people out of Egipt, and yet the same Religion which was there appointed, is manifestly against the doctrine of the lawe. God dooth condemne all those that goeth thyther, to defyle and pollute themselues.

And truely, the Supper of Jesus Christ and the popishe Masse, are no lesse repugnaunt and contrarie, the one to the other, then the Sacrifices of Moses and Ieroboam. From whence then is this dispensation and lycense, to goe and heare Masse vnder this colour, that the Supper of Jesus Christe is but transformed, yea, rather in deede deformed? But I saye and affyrme contrariwise, that all they that doo feare GOD truelie, and honour him godlilie, ought so much the more to hate and detest it, for that it dooth

more.

more openly violate and prophane the holy institution of Iesus Christe, then if it were not so repugnaunt and contrary vnto the same. Wherefore, let vs kepe this common rule generally, that all the ordinaunce and inuencions of men, proponed and taken in hande, to corrupt the simple truethe of Gods worde, and to peruert that Religion which he requireth and alloweth, are verie sacriledges, with which the Christian man, may in no wise communicate, without that iniurie and contumelie, which treadeth vnder feete Gods honour most wickedlie.

I know wel inough, how grieuous and intollerable, this seuere iudgement sameth to them, which would after theyr owne lust and delycate minde, be more nicely and meekely spoken to and taught. Wherein, what would they I should do? What moderation and lenity should I vse? Truely, now I perceyue how tender and deinty they are, I couet so much as may be to spare them, but both I and they must be condemned so sone as God hath spoken: therefore if we wyll tender our owne saluation, let vs take it in good part.

They

They saye, they finde no man more se-
vere and sharpe then I am, but I will de-
clare vnto them, on the other part, that I
handle them more meekely and tenderlie,
then the trueth of the cause, the worthy-
nesse of Gods name, and their saluation,
did require. Which thing beeing so in
déede, truely they cannot excuse and dely-
uer themselues, from the necessitie of that
duetie and testimony, that the Prophete
Ieremie dooth require of the Iewes, cap-
tiues in Babylon, whome hee not onelie
forbiddeth to come néere the abhominati-
ons of the Chaldeans, or colourablie or kei-
nedlie, to giue any consent to them: but
also doth giue a plaine commaundement,
that they should declare the wicked Reli-
gion of the Chaldeans, to be vnto them a
most filthy sauour. You shall say to them, Iere. 10. 11.
(sayeth the Prophete Ieremie) the Gods
which haue not made heauen and earth,
shall perish both out from the earth, and
also from vnder heauen.

There is also in this place an other cir-
cumstaunce to be marked, that when the
Prophete had written his booke in He-
brue, yet he put in this sentence, expresse
in the common vulgar speeche of the Chal-

deans, as though he would by this meanes, constraine the Iewes, to chaunge from their tongue, to the ende they might more apertlie professe, the hatred and disagrément they haue with the wicked Idolatours.

Now let our nice yonglings complaine of me, as though my aduertisement exceedeth all measure, & yet I haue not at any tyme desired the halfe part of that duetie, which the Prophete requireth and asketh so earnestlie. But whatsoeuer be the manner, eyther of my saying or moderation, or else of my silence and taciturnitie, neuertheless, we are tyed and bounde to that lawe, which God doth giue vnto vs. And truelie, it is not without a cause, that God speaking to his faithfull, sayeth to them, You are my witnesses, and my seruaunts whome I haue chosen.

Wherefore, whosoeuer will prowe him selfe to be a member of Iesus Christe, ought by all meanes to declare, that the prayse and honour of Gods name, doth so appertayne to him, that they which by their feining, do hide and burie the testimony of his trueth, do leaue themselues inexcusable.

What

What I praye you is to be thought, of them that dw all theyr lyfe tyme subuert the same? Of what sorte are they, that dw not onelie hyde the profession of the Christian Religion, and sheweth no token thereof before men, but also committeth many thinges, and those most contrarie and vnseemelie. This therefore resteth, that Gods children which lyue, where these impurities and abhominations remaine, dw mourne after the example of the godlie man Loete, and also speake so frælie, against so many and so great abhominable vices of menne, as God shall giue to them power and opportunitie.

Let vs nowe come to shewe certaine kindes of Idolatries, which are of most estimation in these dayes. Among which sort, the Masse is chæfe, whereof I haue toucht something before. For although it be so famous and notable blaspemye, both in absurditie and greatnesse of mischæfe, that nothing can be imagined more fowle and wicked, yet styll be there patrons found for an euill cause, which doo trifle forth in this part.

But will they, nill they, they shalbe com-

deans, as though he would by this means, constraine the Iewes, to chaunge from their tongue, to the ende they might more apertlie professe, the hatred and disagrément they haue with the wicked Idolatours.

Now let our nice yonglings complaine of me, as though my aduertisement exceedeth all measure, & yet I haue not at any tyme desired the halfe part of that duetie, which the Prophete requireth and asketh so earnestlie. But whatsoeuer be the manner, eyther of my saying or moderation, or else of my silence and taciturnitie, neuertheless, we are tyed and bounde to that lawe, which God doth giue vnto vs. And truelie, it is not without a cause, that God speaking to his faithfull, sayeth to them, You are my witnesses, and my seruaunts whome I haue chosen.

Wherefore, whosoeuer will prowe him selfe to be a member of Iesus Christe, ought by all meanes to declare, that the prayse and honour of Gods name, doth so appertayne to him, that they which by their feining, do hide and burie the testimony of his trueth, do leaue themselues inexcusable.

What

What I praye you is to be thought, of them that doo all theyr lyfe tyme subuert the same? Of what sorte are they, that doo not onelie hyde the profession of the Christian Religion, and sheweth no token thereof before men, but also committeth many thinges, and those most contrarie and vnsemelie. This therefore resteth, that Gods children which lyue, where these impurities and abhominations remaine, doo mourne after the example of the godlie man Lotte, and also speake so frælie, against so many and so great abhominable vices of menne, as God shall giue to them power and opportunitie.

Let vs nowe come to shewe certaine kindes of Idolatries, which are of most estimation in these dayes. Among which sort, the Masse is chæfe, whereof I haue toucht something before. For although it be so famous and notable blaspemye, both in absurditie and greatnesse of mischæfe, that nothing can be imagined more fowle and wicked, yet styll be there patrons found for an euill cause, which doo trifle forth in this part.

But will they, nill they, they shalbe com-

pelled to confesse this that I saye, that the Masse by it selfe, is a denial of Iesus Christes death, and a certaine Sacriledge inuented and ordeined by Sathan, to abolishe the Sacrament of the Supper. Neither are they able to deny, but that theyr inuocation of Saints, and Suffrages for the dead, are wicked abuses, whereby the inuocation of Gods name, a thing of all other most holy is prophaned. And they, who among the Papistes, doo defile themselues with these abhominations, doo thinke themselues guilty of no fault.

What should we doo, saye they? It is not lawfull for vs to correct and amende those thinges, which we knowe euill and faultie, we are priuate men, and they that haue the power and publique authoritie, doo earnestly defend these thinges. Therfore we must suffer that violent necessity. I graunt all this to be true. But I saye this is not to the purpose. It belongeth not to theyr office, to correct and appoint a common order for the people, neyther dooth any man require this at theyr hand, yet nevertheless, they are admonished to amende themselues, and to institute an honest and mannerly behauiour of priuate

lyfe,

lyke, which thing without all doubt pertayneth to theyr duetie.

Neyther dw wee commaund them, to cleanse the Temples and the common stréetes, but that euerie man kéepe, his owne body and heart in puritie and holines, and labour by all meanes that God maye be honoured, serued, and obeyed, in his owne house. For these are farre vnlyke, and much dissonaunt, to abolishe the Masse in any Region, and not to be present at it, when as the vse thereof, and that Religion can by no other meanes be letted. But they repeate and iterate theyr saying, that is, that they dw not deny the death and passion of Jesus Christe, séeing, they haue no such purpose, to worship it in theyr minde.

But I dw aske of them, what is that a Christian man doth confesse with his mouth, but that same that he beléeueth in his heart? This is plaine and manifest inough, that this thing which they dw, is most disagréeing with the confession of faith. So that, as much as in them lyeth, they dw not onely hide the true and proper testimony of faith, but also dw vtterlie deny and forsake it. I wyll yet talke

with them something, more familliarlie and plainelie. For the Papistes do say, the Masse is a Sacrifice, wherein they will offer Jesus Christ, to reconcile themselues to God.

But if this be so, it followeth, that Jesus Christ hath not obtayned vnto vs, by his death, righteousnesse, and eternall saluation. Let them seeke all the compasses and shiftes they will, yet must they come herevnto, that all which goe to Masse, vnder the name of deuotion and Religion, do professe that they consent therewith. Therefore as much truelie as in them lyeth, they shewe that they haue not their redemption perfect inough, by the death of Jesus Christe.

There be many that speake not so largelie, neyther suffer they to talke to wander thorowout all sortes of Masses, that is to saye, Sacriledges. They chose out one kinde of Masses onelie, and that they defend: it is called the parishe Masse, or the high Masse, for in this they thinke, there is more likenes and agreeing with the Supper of Jesus Christe.

And truelie it might be sayde not vnaptlie, that all Masses, which are sayd

not

both of the Priestes of the lowest degree, and also of the Chanons, or of those Priestes that haue certayne Chappelles, and all other which are founded by any mans wyll, or that are so saleable, that they be sette forth daylie to sale: that all these I saye, are not vnlyke to harlottes, which in the stewes setting themselues to sale without all shame and honestie, do make their bodies common to all men: but the high Masse to be verie lyke the same harlotte, which doth craftilie abuse the honest name of an husbande, to hyde her vnshamefastnesse, and to retaine and defende the estimation of an honest and chaste wife.

Masses vnlyke to harlottes

Although this similitude dooth not agree on euerie parte, because that an harlotte ioyned in matrimonie to an Husbande, wyll haue some shamefastnesse and modestie, that shee wyll not sette forth and make her selfe common to all that commeth: but the parishe or high Masse, is an whorish Idolatry, of all other most common, ready and set forth to all mennes desyres and wicked lustes: although these fylthie bawdes, dw colour and smoothe heere with this colour and

such beautie, that they retaine styll some reliques of Jesus Christes Supper. It is with these as with the Theefe, who braggeth and bosteth himselfe then maye highlie and glorioustie, when he hath wunne, and is cloathed with the spoyles of him, whome he hath slaine, and whose horse he rydeth on.

We (saye they) seeke the Supper of Jesus Christe, and when we cannot, being oppressed vnder that tyranny, wherein we dwell, haue the same pure, we must be content with that which is left to vs, looking for the helping hand of God. For soth a godly and prety excuse. Because they haue no right and perfect vse, of the Supper, as though they had gotten a prouiso: they witnesse and openlie professe, that they haue not Jesus Christe, the eternall and onelie Priest, and therefore euerie weeke do seeke a new Sacrifice, to put away theyr sinnes. For all this is in the high Masse, as well in that which is sayde in the name of Nicholas, or for the dead. In which thing they feine themselues to worshippe an Idoll, and yet do boast that they seeke Jesus Christ: and because they would not seeme to fight against GOD, without

without ſworde or buckler, they bring and obiect the authoritie of this or that man, as though the abſolution of any one man, may exempt and delyuer them, that they be not condemned of God. I wyll not ſaye, that they lie egregiouſlie, when they alledge ſuch men as they do, for the defence of theyr cauſe.

But in caſe it were ſo, that a deuoute and godly man, were ſometime of this mind, that he thought it was nothing euil to come to the high Maſſe, yet afterward when he knoweth the trueth, if he dooth diſalowe and condemne his former iudgement, this later is ſo much the more to be beléeued, for that God hath brought him, or rather compelled him to diſalowe the ſame: and becauſe hee perceyueth, and plainely knoweth, that he is ouercome in that thing which he before did greatlie embrace and allowe.

But what néede we héerein to ſtyrre the truth, as if we ſhould blonder and trouble a water that is pure and cleare. Do they thinke that with the iudgement and ſaying of a mortall man, they maye ſtoppe God and hedge him in? We knowe that there is nothing beſides the trueth, that

in

in iudgement ought to prevaile, without the respect of any person. This matter is such, that the parishe or high Masse, is instituted to sacrifice Jesus Christe, and to reconcile the favour of GOD, both for quicke and dead, and also that a pece of breade should be there worshipped, as though it were the sonne of God. I do not examine thorowlie, all the abhominations and wickednesse, that are in that Masse, for they be almest innumerable. But I do rehearse onelie the worser and grosser. Now let them that do but feine a consent with such wickednesse and corruptions, washe their hands so cleane as they will, yet shall they never be more iust and innocent then Pilate. But this is a mervaile, that these good and religious parishioners at Easter tyme, do seeke, some by Chappell, or some mockchristian Monke, which may prepare & deliver unto them the apish and counterfeit supper. If the high Masse is most nerest the Supper of Jesus Christe, as they say it is, why do they not observe and keepe it? But nowe after that they have bene at the high Masse, everie Sundaye thorow the yere, because they would seem to communicate

in the Sacrament of the Supper aright, they sodeinlie shake off and forsake the high Masse. But we should not mervaile at such inconstancie, for this is a sure and due punishment, for them which haue layde no foundation at any tyme of truth in theyr minds, that they should alwaies wauer, and be contrarie to themselues, in all things that they dw, and take in hand. As touching that same hypocritical Supper, I knowe that they be of this minde, that they suppose it to be the greatest iniurie to themselues that may be, when it is rebuked and improued. But what can we dw in that matter, seeing it is nothing agreeable to Christes rule? Neither dw I finde fault with this, that they dw it secretlie, for I knowe that the Supper was neuer better celebrated, nor more deuoutlie, then when the Disciples went into some secrete place, to flie the tyranny of the enimie.

But here are two faultes, truely not to be suffered. One, that they which dw make such a Supper, and lyke apes dw falselie and corruptlie counterfeite, the true Supper of Christe, dw feine that they keepe and worshippe theyr Masse.

The

The other is, that the Minister, which for the most part is some Religious man, the rather to dissemble the matter, doth not that office as a Christian, but as a Priest of the popishe profession: and in this they suppose they haue an honest and sure defence, if the Masse sayer haue not this purpose, to shew the bread and wine to them to be worshipped, if he leaue out the Canon, wherein are conteined many great impieties, and if he delyuer the Sacrament to all that be present vnder both kindes.

But when they shall come before the highest Iudge, then shall they féele the fruite that they sought, by such glosing and lyes, yea truely, they ought now alreadie to perceyue it. For I dw iudge, those same goades and prickes, wherwith their consciences are prickt and wounded, to be a grieuous féeling of the same iudgement. And truely this cause must be decided, and plainely debated in that same place and court, where the trueth hath her graue and true witnesses. For to be short, they dw knowe themselues guiltie of the matter, which they haue purposed to declare, both to Gods enimies, and also to the com-

mon

mon people. But God muſt nedes deny himſelfe, if he alowe the order and doing of that profeſſion. If all the men in the world, with one minde and purpoſe, would conſpyre to pronounce theſe men righteous: yet none be he neuer ſo ready and mightie, can excuſe and delyuer them from this, but they ſhalbe thought to halt on both ſides. And GOD doth declare by his Prophete, that no ſuch halting of any man, ſhall be euer allowed before him.

As touching the man, whome they chooſe to be the Miniſter of their Supper, it is a foliſh thing to abuſe his perſon, as though they could ſeeme to make him an apt man to that office and function. Yea, but the vertue of that ſame Sacrament (ſay they) reſteth not in the worthineſſe of the Miniſters. That I graunt and adde this to alſo, if any deuill ſhould miniſter the ſupper, it ſhould be neuer the worſe. On the contrary parte, if an Angell ſing Maſſe, yet then ſhould it be no whit the better. But wee are nowe in an other queſtion, that is, whether orders giuen by the Pope to a Monke, do make him apte, to the office and function of a Paſtour.

If

If they say contrary that they perceiue that thing doth make nothing to the pur pose, and that they doo not choose him i that sort, the thing it selfe sheweth contra rie. But let it be, that they as touchin the Minister haue no such respect. Yo must I abide in that outward profession which they take vpon them and worship yea, I must praise it earnestlie, as a profe sion most contrarie and vnworthy a chr stian man. For this is plaine and man fest, that they doo and will defend and c ver themselues, vnder the personne of Priest, made for the nonce to colour an dissemble.

The maner how the papists do defend themselues.

But if they would rightly and lawfull celebrate the Supper, it were their duc so to seperate themselues, from the ord and profession of Idolatours, that th should appeare, in that to haue nothi common with them. But now they so farre from this seperation, that they scribe themselues into their fellowship and Communion, and doo euerie one them, feinedlie professe themselues to members of that body.

After this, they will compare vs to olde heretiques, that did refuse the bl

the Sacramentes, for the vices of the Ministers, as though wee doo heere respect the proper sinnes of euerie man, and not rather the common state and condition.

I doo passe ouer this matter shortly, because that which is spoken, is sufficient inough, to conuince so fowle and shamefull impudencie. But if these men be so foolishe and dull witted, that they perceyue not this filthinesse, the word of God must suffice vs, as when the Lorde sayth by the Prophete Ieremie: Israell, if thou doost turne, turne vnto mee. In which wordes is most plainelie expressed, with what simplicitie and integritie of minde, wee ought to deale and walke before GOD, without any thought and will to returne to those thinges, which wee knowe are not thankefull nor allowed of him. Iere. 3. 12.

Which is a cause, why S. Paule dooth testifie, that he was sent to turne the vnfaithfull from their vanities, vnto the lyuing God, as though he would say, it is to no purpose, to chaunge some one olde and accustomed euyll, with other hypocrisies and feininges, but vtterly to abolishe all superfti-

superstitions, that the true Religion may be set in her owne puritie and holinesse. For without this Faith and integritie, men neuer come the right way vnto God, but do alwayes wauer & are vncertaine, to what part they may turne themselues. There be others that are come thus farre, that they disalowe and refuse the Masse, but they would haue some patches kepte styll, which they call Gods seruice, least as some men saye, they should séeme to be destitute of all Religion. And if may be, that some of these be moued with a godly minde and zeale: at the least I wyll so thinke, but whatsoeuer their zeale and purpose be, yet maye we not saye, that they kéepe the true rule or any good measure.

Many saye we may come to their baptismes, because there is no manifest Idolatrie in them. As who would saye, that this Sacrament were not also corrupted, and vtterlie deformed with all kinde of corruption, in so much as Jesus Christe may séeme to be yet styll in Pilates house, to suffer all opprobries and shames. To conclude, where as they saye, that this is the cause, why they would retayne some cere-

Ceremonies, leaſt they ſhould appeare to be voide of all Religion: if one ſhould examine theyr conſciences, the ſame truelie will anſwere, that they dw it to ſatiſfie the Papiſts, and they chaunge their countenaunce to ſtie perſecution. Other ſome dw watche a tyme, leaſt they come in the Maſſe whyle, and yet they come to the Temple, that men ſhould ſuppoſe they heare Maſſe. Otherſome dw come, but at Euenſong tyme, of whome I woulde knowe, whether they thinke this to be nothing, that at that ſame tyme the Idols be honoured, that the Pictures and Images be ſenſed with Fumigations, that a ſolemne prayer is made in the interceſſion of ſome Saint, and grounded on his merites, that *Salue Regina*, be ſong with a loude voice, and that on euerie ſide, a matter is heard ſo filled and repleniſhed with deuilliſhe and curſſed blaſphemy, that the minde, ſhall not onelie abhorre the offence of the eares and eyes there preſent, but moſte dehementlie the thought, and recordation thereof.

I dw paſſe ouer, that the ſinging it ſelfe in an vnknowne tongue, is manifeſt prophanation of Gods prayſes, and of holie

Singing in an vnknowen tógue is an open

ophaning Gods ord. Cor.14.

Scripture, as Saint Paule doth admonish in the fourteenth to the Corinthians. But let this fault be forgiuen them. If they come to Euensong, to giue some signe and testimony of their Christianitie, they will doo this chéefelie on the solemne Feastes. But then there shal be solemne ensensing the chéefest Idolles, and great plentie of sweet fumigations powred out, the which is a kinde of Sacrifice as the Scripture teacheth.

It was also a manner vsed among the Gentiles, and wherby they compelled the weake men to denie God. And for this cause, the greatest parte of Martyrs dyd suffer death constauntlie, for that they would not make perfumes, and burne incense to Idolles.

When these men be come thus farre, that they receiue in their noses the sauour of the Sensours, they also pollute themselues with that pollution, which is moste greatest and execrable there. And yet they thinke we ought, to hide and couer this so great wickednesse and mischéefe.

But I beséeche them, in the honourable and holie name of God, that they wyll diligentlie marke this saying of the Psalm:

That

That Idolles are ſo to be deteſted of the faithfull and godly man, that they ſhould not be in his mouth or tongue, leaſt the talke had of them ſhould ſeeme to contaminate and defile him. Pſal. 16. 5.

This one word, ought to fray and withdrawe vs from all Congregation and fellowſhippe of Idolatours, becauſe that we lyuing in that Congregation, may eaſilie be wrapped in and defiled.

But to ſpeake plainlie and freely what I thinke of all theſe, which ſeeke a meane way, betwixt GOD and the deuill: they haue double and variable mindes, and I cannot finde out a more apt and fitte comparison to ſet them out, and paint them in theyr lineltie colours, then that ſame which may be brought of Eſau, that ſame filthie and double man. For when hee ſawe his brother *Iacob*, ſent by his father *Iſaack* into Meſopotamia to ſeeke a wife, becauſe the women of the lande of Canaan, did ſo much miſſike the father and his wife *Rebecca*, that they thought theyr lyfe bytter and irkeſome to liue among them, & rather wiſheth death, he marieth a new wife, ſomewhat to ſatiſſie his Parents, but he doth not put away the olde. Gene. 28. 6, 7, 8, 9.

So that hee dooth keepe ſtyll, the euyll whereof Iſaack did ſo greeuouſlie complaine, but ſomewhat to amend the matter, he marieth a new wife.

Euen ſo, they that are wrapped vp in the world, that they can in no wiſe follow God, do mingle and toſſe together, many and diuerſe kindes of Religions and Superſtitions, that they may applie and conforme themſelues by ſome waye, to the will of God, and they alwayes keepe ſtyll ſome corruption, ſo that whatſoeuer they do, cannot appeare to be pure and ſincere. I knowe alſo right well, that there be in thoſe places many miſerable ſoules, which liue there in great difficulties and cares, which truelie coueteth to walke rightlie without hypocriſie, and yet cannot loſe themſelues, out of many doubtes and ſcruples, which is no meruaile in ſo great and horrible confuſion, as we ſée at this time in the Papiſme.

Yea, I do greatlie pittie theyr myſerable ſtate, which ſéeke meanes whereby they maye ſerue God deuoutlie, and liue among the enimies of Faith, if it may be poſſible by any wayes. But what wyll we? I can do nothing elſe to the one, or

to

to the other, but declare their errour and sinne, that they themselues may adde the remedie. If they come hereafter to aske of me this or that, more dilligentlie and particularlie, I will send such curious inquisitours to the common rule which I haue of God.

I speake this, for that there be some of this sort of men so importune, that if a man should aunswere all their difficulties and doubtes, he should seeme neuer to make an ende of any thing. And me thinke such men, maye well be compared to them, who after they be taught in a Sermon, to vse sober apparell, and decking of the body, without all dissolute and sumptuous trimming, they would haue the Preacher, to make their hose and selue their shoes.

Well, what must we doo then? In this matter, there is a certaine thing set before vs, whereunto we ought to dyrect and conferre our whole minde, studie, and thought. That is, that the zeale of Gods house may eate vp our heart, and so moue vs, that we beare and take vppon our selues, all dishonours, contumelies, and oppробries, which are done most vnwor-

thily againſt Gods holy name. When ſuch deſire of Gods honour, and feruent loue ſhalbe kindled in our hearts, not like drie ſtubble ſone ſet on fyre, and eaſilie extinguiſhed, but lyke a fyre that burneth continuallie, a man ſhall be ſo farre from ſuffering, or approuing theſe abhominations, wherewith the name of GOD moſt ſhamefullie and vnworthilie is polluted, that when he ſhall beholde them, he ſhall be able in no wiſe to ſuffer diſſimulation, ſilence, and taciturnitie.

And it is diligentlie to be marked, that he ſayth, The zeale of Gods houſe: that we ſhould knowe that to be referred, vnto the outward order, which is inſtituted in the Church, that we ſhould exerciſe our ſelues in confeſſion of our Faith. I do not weigh the mockers, which ſay, that I my ſelfe lyuing héere without any daunger, yea, rather in great quietneſſe, doe talke godlily of theſe matters.

I am not hee, with whome theſe men haue any thing to do: For this is well knowne, I haue héere no lande of mine owne. So may wee thinke and ſaye of all theſe Philoſophers, which giue their iudgement without knowledge of the cauſe.

cause.

For seeing they will not heare GOD, who doth now truely speake so gently to them, to teache them: I do declare the day and iudgement, at what time being called before the iudgement seate of GOD, they shall heare that sentence, against the which there shall bee no answer nor defence.

For seeing they will not heare him, as the best and most meeke maister, they shall then knowe at the last, and feele him, as their most seuere and iust Iudge. At which tyme, the stoutest and the craftiest of them, shall perceyue and knowe, that they were deceyued in their opinions.

Let them bee so well exercised and prepared as they will, to obscure or subuert iustice, and equitie, yet their lawlike and iudiciall ornaments, and the badges of the great dignitie and power, wherewith they now proudly war insolent, shall not then giue them the victory. I speake this, because Counsailours, Iudges, Procetours, aduocates, and such other, bearing the swinge in Courtes and iudgements are not onelie bolde to stryue with

God, and so to contend, that they would seeme, to haue gotten a certayne right, to scorne and mocke his Maiestie, but also reiecting all holie Scripture, do spue out theyr blasphemies, as the greatest sentenses of the Lawe, and most high Decrées. These men whome the world doth honour as certayne Idolles, so soone as they haue spoken one worde, cannot suffer reason and trueth to haue any place to rest in.

But yet by the way, I do admonish and warne them beforehand, that it shall be better for them, to haue some remembraunce of that same horrible vengeance, which is ordeined for them that chaunge iustice with iniquitie, and trueth with lying. Neither the Doctors, and Chambermaskers, the delitious banquettours, and verie voluptuous men, take any higher degrée heere, then that they may chatter in theyr feasts and banquettes, and bable forth theyr wordes against the heauenlie Maister, to whome truelie all men ought to giue most diligent eare.

Neither can their goodly & famous titles, plucke any man from this iudgement, in which the Lordly and reuerent Abbottes,

Yours

Priours, Deanes, Archdeacons, as cheefe Maisters of the game, shall be compelled to leade the daunce in that condemnation, which God shall make most greeuous. Now although the Courteours are woont to gratifie men, with the sprinckling of theyr holie water, let them not thinke, that they can with that kinde of doing, satisfie God.

To conclude, all iesters, and praters, let them holde theyr tongue, and boast not out theyr merie wittie sayinges, vnlesse they will feele his mightie hand, at whose word they ought to tremble. Wherein theyr errour is too much foolishe, that beleeueth because they take me for theyr aduersary, therefore, they shall not haue God to be theyr Iudge. Let them scrape my name out of theyr bookes, and vtterlie blotte it forth, speciallie, in this kinde of cause and question, wherein my purpose is onelie that God be heard and obeyed, not that I should rule mennes consciences after my lust, and charge them with any necessitie or lawe.

As for all others, which doo not so proudlie despyse Gods word, and yet are so delicate and weake, that they can in no wise

be

be moued, I dw moſt heartilie beſeeche them, that they wyll take moze thought, and regarde to theyz owne duetie, ſaluation, and Gods honour, and dw moze flatter themſelues, as they haue dwne hytherto.

Let them therefoze open theyz eyes, and reare vp themſelues, that they maye beholde the myſerie wherein they are. I knowe well inough the euylles, difficulties, and ſtoppes, wherein they be wrapt among the Papiſts: I dw not ſpeake vnto them, as though it were an eaſie matter, in the middes of the Idolaters, to take vppon them and defend, the pure and ſincere Religion of GOD, but if they lacke ſtrength, I aduertiſe them to flie vnto God, the auchour of all power, that they may be made ſtrong by him, and learne to preferre his glozie befoze all things of this wozld.

ds hour is to preferd ore all nges.

For I dw earneſtlie deſyre, that all faithfull men which are myſerablie afflicted in the Papiſme, ſhould vnderſtande and knowe this, howe that the Prophete Ieremie remaining at Ieruſalem in Ielrie, dyd ſend this aduertiſement and exhoztation vnto the people, which were hol-

c.29.

den

den captiue and oppreſſed in Babilon.

If the tyranny of the Pope and of all his miniſters, be to them ſharpe and cruell, they muſt conſider, that the Iewes alſo of that tyme, ſuffered heauy and byter bondage, and yet they are commaunded in the vulgare ſpeeche of the Country, to execrate the Idolatrie of the Chaldeans.

It is not reaſon, that the tiranny of men ſhould breake, or any deale diminiſh from vs, the due honour we owe vnto GOD. Heere is no exception or preſence of priueledge, which high or lowe, ritch or poore, may, or ought to vſurpe vnto themſelues. Let all men therefore bowe downe theyr necke, and with moſt humilitie ſubmitte, themſelues to God.

Let the poore man haue the true feare of God, let him not ſay vnconſtantly, I know not what to do, leaſt God aunſwer him, neyther knowe I what to do with thée. The ritch and wealthy men, let them not lyke dronken ſluggardes, ſléepe in theyr wealth, and conſume in theyr proſperitie, and aboundaunce of all thinges, as it were in a certayne draffe tubbe, but rather after the example of Saint Paule: let

them

them learne to esteeme all that, as dyte and dammage, which doth withdrawe vs from godly and Christian lyfe, nor maye seeme any thing to hinder vs.

Wee also which liue heere in rest and quiet, enioying the vse of the greatest, and singular benefites of God: let vs not forget that I touched in the beginning, that we apply these thinges to our learning, that whatsoeuer hereafter befall vs, or into whatsoeuer Countrey wee shall be ledde, yet wee may alwayes constauntlie abide in the pure confession of our faith, detesting all Idolatrous religion, superstitions, and abuses, which are against Gods trueth, doo obscure his honour, and vterlie subuert his Religion.

Amen.

A Godly and learned *Sermon, made by M. Iohn Caluin* conteyning, an exhortation to *ſuffer perſecution, that we may therein* follow Ieſus Chriſt and his Goſpel, *taken out in this ſaying, in the* 13. Chapter to the Hebrewes. ver. 13.

¶ Let vs goe foorth to him without the gates, bearing his opprobrie.

ALL the exhortations which can be made, to inſtruct vs to ſuffer patiently and conſtauntlie, for Chriſte Ieſus name and his Goſpel, ſhall not much moue vs, vnleſſe we knowe and be perfectly perſwaded of the right, truth, and woorthineſſe of the cauſe wherefore we contend. For when we be in that ieoperdy and daunger, that we muſt looſe our lyfe, we ought to be moſt certayne of that thing, wherefore we enter into ſo great perill.

But that conſtauntie and fyrmeneſſe of minde, cannot be had, vnleſſe it be déeplie founded in a certainety, and ſure perſwaſion

swasion of faith.

There be many, which wyll vnaduisedlie and rashlie, venter to dye, for certayne foolishe opinions, inuented of theyr owne brayne. But such forewardnesse of minde, ought rather to be thought a furiousnesse, then a Christian zeale and loue.

For assuredlie, there is no firmenesse, eyther of minde, or witte, or of common sence, in these men, which dow cast themselues into peryll with such hardy rashnes. How so euer it be. God will not acknowledge, and take vs for his Martyrs and witnesses, without a good cause.

For death is common for all men, and also the condemnation of Théeues, and of Gods chyldren, the sufferaunce of shame and punishment séemeth to be all one, but God maketh a difference betwixt them, because he cannot denie, and forsake his owne trueth.

This also is required, that wee haue a sure wytnesse voide of all errour, of that doctrine, which we will defende. Wherefore as I sayde, there is no exhortation so weightie, that can moue and perswade vs, to suffer for the Gospell, but if a true certayn-

certaynetie of Faith be imprinted in our hearts.

For to put our lyfe in daunger, without any consideration vnaduisedlie, and chaunceablie, is most against nature. And so to dw, should be thought rather rashnesse, then Christian boldenesse. Moreouer, God alloweth nothing that we dw, vnlesse wee be plainly perswaded, that it is for his names sake, and for his cause that the world is so against vs, and doth hate vs.

But when I speake of such certaintie, and perswasion of minde, I dw not onelie vnderstande this, that wee should knowe to discerne and iudge betwixte the true Religion, and the foolishe oppinions, and constitutions of menne, but also that wee be thorowlie perswaded of euerlasting lyfe, and the Crowne promysed vnto vs in heauen, after our conflict in this world.

Let vs nowe marke well, that these two reasons doo pertayne to our duetie, and must be ioyned togeather, that the one maye in no wise, be seperated and disioyned from the other. It is meete therefore, to take our begynning of this:

that

that we vnderstand and knowe, what is our Christian Religion, what Faith it is that we ought to holde and followe, what rule of lyfe God hath giuen vs? Neither must we onely haue our mindes instructed with this godlie doctrine, but also haue our mindes so armed and prepared, that we maye freely and boldly, damne all errours, lyes, and superstitions, which Sathan hath brought into the worlde, to corrupt the pure simplicity of Gods doctrine. Therefore it is no meruaile, that there is so small a number of men, that haue a ready minde and desyre to suffer for the Gospel, and that the greatest part of them, that professe themselues Christians, knoweth not the power of the Christian Religion, and theyr owne profession.

All men are careles in a maner, and do not delight to reade the Gospell.

All men in a manner are negligent, and haue no desyre, or verie small, to heare and reade, who thinketh it sufficient, if they haue gotten some small taste of the Christian Faith. And this is the cause, why there is seene in these no suretie and constancie of minde, and that so soone as they come into any conflict, they are so abashed, as though they should by and by vterlie perishe.

For

For which consideration, our desyre ought to be greater, to pursue and search out, most diligentlie Gods trueth, that therewith our hearts may be perswaded without any doubt. Neither is this all to haue such knowledge and vnderstanding.

For we see many so well trauayled in Gods doctrine, that they seeme, as though they were stayned and dyed therewith, in whome neuertheless, there is no desyre and loue of GOD, no more truelie, then if they had knowne nothing at any tyme of the godlie doctrine, but by a certaine vnsure, lyght, and wauering opinion.

But what other cause is there, of this so great vncertaintie and leuitie, but that they did neuer perceyue in theyr minde, the maiestie of the holie Scripture. And truely, if we would rightlie weigh, that it is God that speaketh to vs therein, we would heare him with more diligence, attention, and reuerence. If we would thinke in reading the Scripture, that we are are in the schole and discipline of Angelles, we should haue another manner of desyre to exercise our selues in that

In reading of holy scripture, we must think vs in a schole of Angels.

doctrine, which is set forth vnto vs, to comfort, strengthen, and instructe our mindes.

The way how to prepare our selues vnto patience.

Now we see what is the waye, to prepare our selues to patience, and sufferaunce for the Gospell, that is, to goe forewarde in the doctrine thereof, that being throughlie perswaded of the true Religion, and that doctrine which we ought to holde and defend, we maye nothing esteeme, and despise all the fraudes and illusions of the deuill, and all the inuentions of men, as thinges not onely of no value, but also execrable, because they vtterlie corrupt the Christian sinceritie. And heerein we differre as true Martyrs of Iesus Christ, from the furious and stiffnecked men, which suffer for theyr owne foolish opinons.

Secondlie, we ought to be so minded, that being assured of the right, and goodnesse of the cause, wee should be enflamed with this due desyre to follow God, whether soeuer he shall call vs, to embrace his worde with such reuerence as it is worthy, and being called backe from the deceytfull fashion of this worlde, as men rauished, with theyr whole minde

and

and endeuour, should be caried to an heauenlie lyke.

But O most myserable case, that when the lyght of God doth shine vnto vs, in these dayes, so bright as it did neuer shine in the remembraunce of men, yet so little zeale, fauour, and loue should be founde. Wherein our misery is so much the greater, that in so great filthinesse and vnthankfulnesse, we are not ouerwhelmed with blushing shame.

For we must shortlie come before that Iudge, before whome our vice and euyll, which wee by all meanes goe about to hide, shall be brought forth, with that rebuke and checke, whereby the iust cause of our destruction shall appeare. For if we be so endebted and bound to GOD, that for the knowledge hee hath giuen vs, wee ought to giue to him honourable and thankefull testimony: why is our stomacke so abashed and fearefull, to enter into the battell? Especiallie, seeing GOD in this our age, hath so opened himselfe, that it may be rightly sayde and trulie, that he hath opened and plainlie set forth, the greatest treasures of his secretes.

we had a-
regard
God, we
uld not
ne his
ly gospel
o lyes.

May not this be sayd, that we so thinke of God, as though we seemed to stande in no neede of him at all? For if we had any consideration of his Maiestie, we durst neuer be so bolde to turne the doctrine, which proceedeth out of his mouth, into Philosophie and vaine speculation. In fine, we can haue no excuse, but this must be vnto vs the greatest shame, yea, an horrible condemnation, that in so great knowledge, obtained by the singuler goodnesse of GOD, we haue so lyttle loue and minde, to defend and keepe the same.

e con-
ncie of
rtyrs in
le time.

For first, if we will call to our remembraunce the Martyrs of olde tyme, and compare their wonderfull constauncie, with this our tender slouthfulnesse, we shall finde passing great cause to detest our owne filthinesse. For they were not for the most part so trauailed and exercised in the Scriptures, that they could learnedly dispute of all matters.

But first of all, they knewe and helde fast this, that there is one God, whome they ought to serue and honour: then, that they were redeemed with the blood of Iesus Christe, that in him onelie, and in his

his grace, they should put their affiaunce, and trust of salvation.

Moreover, they dyd iudge all other inventions and ordinaunces of men, to worshippe God, so unworthy filthinesse, that they could easilie condemne all Idolatries and superstitions: to conclude in few wordes, this was their Diuinitie, there is one onelie God, the maker of the whole world, which hath declared unto us his will by Moses and the Prophetes, and then by Jesus Christe and his Apostles.

We haue one redéemer, with whose blood we were bought, and by whose grace we hope to be saued. All the Idols of the world, are to be detested and accursed. They came stoutlie and boldlie to the fyre, or other kinde of death, and punishment, instructed with no other doctrine and more hidden knowledge. And the number of them was not small, as of two or three, but so great that the multytude of them, which were cruellie vexed and tormented of the tyraunts, séemed innumerable and infinite. Idolles are to be detested of all men.

But we are so taught and instructed, that we passe all our auncetors, in know-

ledge and vnderstanding of holy Scripture.

We thinke in our selues, and it is true, as touching the vnderstanding of the Scripture, God hath endued vs with so much knowledge, as he hath giuen to any age at any tyme. And yet there is in vs scantlie, the least droppe of feruent loue towardes God. There is no reason why we should nourish this nice cowardnesse of mind, vnlesse we would willingly and wittingly prouoke the wrath and vengeaunce of God, against our selues.

What must we then doo? Truely, we must take to vs a stoute, bolde, and constant minde. We must cheefely consider how precious, and honorable, the confession, and testification of our faith is before God. For we do lyttle knowe, how God doth esteeme this confession, when our lyfe which is of no value, is more set by and deare vnto vs.

Wherein our wonderfull and beastlie folishnesse is shewed: for we can not in this sort spare our life, but we must néeds confesse that we set more thereby, then by Gods honour, and our owne saluation. A certayne Heathen man could vse

this

this saying, that it is a myserable thing, to forsake and betraye the causes why we lyue, for the conseruation of lyfe. Yet hee and his lyke dyd neuer knowe truelie, to what ende menne were set in the world, and wherefore they lyued therein.

They might well say, that vertue is to be esteemed and followed, and that we ought to liue an honest lyfe, without blame. But all theyr vertues were nothing else, but colours and shadowes. But we haue better vnderstanding, wherevnto our life must be referred, which is, that we honour GOD, with all prayse and glorie, that hee himselfe may bee our glorie.

Vertue is
be embr
ced of al

God is t
be hono
with all
uerence.

Without him, our lyfe is miserable, the which we cannot continue the least moment, but wee shall heape vppon ourselues, a perpetuall malediction. And yet wee are nothing ashamed for the winning of a fewe dayes, for this feeble lyfe, to refuse the eternall kingdome, and to seperate our selues from him, by whose power we are, and haue our being in this lyfe.

If a man should examine the most vnlearned, yea, those whose wit is so dased,

and whose life so voluptuous, that they be most lyke to brute beastes, what manner of lyfe is appointed them, they durst not saye plainelie and openlie, that it should consist onelie in eating, drinking, and slæping. For they knowe that they are created to a better, worthier, and more higher thing: which is nothing else, but to serue and honour God with all kinde of honour, and to suffer our selues as good children, to be ordered and reuealed by our most benigne Father, that after the ende of this fraile and vnsure lyfe, wee maye be receyued into his eternall heritage.

In the appointing, and winning of this ende, consisteth the cheefest, and greatest point of our felicitie, yea, all the whole weight of euerlasting lyfe. But when we carrie our mindes and thoughts another waye, and do snatch fast holde of this present lyfe, worse then a thousande deathes, what excuse can we haue? For, to liue, and be ignorannt of the causes, wherefore we liue, is vnnaturall. But to forsake the causes, wherefore we liue hære, for the desyre and loue to prolong our lyfe, as it were, for three dayes, in this

deceyt-

deceytful worlde, and to be seperated from God, the authour of lyfe, is such a bewitching and furious madnesse, that I know not with what wordes we ought to expresse and shewe it. But whatsoeuer knowledge we haue, and how soeuer our lyfe is appointed, for so much, as notwithstanding, the persecutions are no lesse and bytter, let vs consider how and by what meanes, the Christian men maye confirme them selues in patiencie, and so strengthen theyr mindes, that they mays constantly venter to daunger theyr lyfe, for Gods trueth.

This same Text which we haue recyted, being well vnderstanded, may bring vs to that indifferencie of minde, yea, to that willingnesse, that we shall not refuse, to suffer death for Gods name. Let vs goe foorth of the Cittie (sayth the Apostle) after the Lord Christe, bearing his opprobrie. First, he doth teach and admonishe vs, that although the swordes are not already drawne to kyll vs, or the fires kindled to broyle and burne vs, yet that we cannot truelie be ioyned with the sonne of GOD, so long as we haue the rootes of our thoughtes and desyres, fixed Heb. 13, 13

in

in this worlde. Wherefore the Christian muste alwayes, although he be in quiet, haue one foote lyfted vp ready to the battell, and not onelie that, but also his minde muste be vtterlie seperated from the worlde, although his body be therein. Although this at the firste sighte, may seeme vnreasonable, yet one saying of Saint Paule, ought to be sufficient to perswade vs, for that we be called and appointed to this, to suffer persecution. As though he should saye: Such is the condition of our Christianitie, that we muste néeds enter in, and passe thorowe this way, if we will followe Christe.

We are all called to suffer persecution.

In the meane season, to ease our infirmitie, and to mitigate the tediousnesse and beauinesse, which persecutions bringeth, wee haue this great and swéete comforte, that wee suffering all these incommodities, oppróbries and daungers of lyfe for the Gospell, do as it were set our féete, in euerie foteskeppe of Gods sonne, and do followe him as our Prince and guide.

All daungers to be suffered for the gospell sake.

If it had béene onelie sayde vnto vs, that we muste passe thorowe all the oppróbries of the worlde, to kéepe the Christian pro-

profeſſion, and alſo ſuffer death freélie and without feare, when ſoeuer Gods wyll were, mee thinke we ſhould haue had ſome colour to aunſwere and ſaye contrarie, that it is a thing diuers, and abhorring from our nature, to wander ſo without a guide. But ſéeing we are charged, and commaunded to followe the Lord Jeſus, his leading ought to ſéeme ſo right and honourable, that we haue no iuſt excuſe, to refraine or refuſe his commaundement.

But that we ſhould haue more earneſt loue and deſire towardes this lawdable and healthfull example, it was not onelie ſayde, that Jeſus Chriſte doth leade the way as guide and Prince, but alſo that we are made lyke vnto his image.

For ſo Saint Paule in the Epiſtle to the Romanes ſpeaketh, That God hath choſen and called all them, whome he hath taken into the number of his chyldren, that they ſhould be lyke, and be faſhioned after the Image of him, which is appointed patterne, and head ouer all. What, are we ſo nice and tender, that we can, or will beare, and ſuffer nothing at all? Rom. 9.

Then

Then muſt we néeds refuſe Gods grace, whereby he calleth vs to the hope of ſalvation, and leadeth vs thereto by this way? For theſe two are ſo ioyned together, that the one can not be ſeperated from the other, that we be the members of Jeſus Chriſte, and that by meanes of this coniunction and communion, we be exerciſed with many afflictions and calamities. This ſame manner of our lyfe, is ſo ioyned with Gods ſonne, and ſuch conformity to him, we ought to eſtéeme more then we dó, and alſo to iudge it not, onelie by all wayes moſt worthy to be profeſſed, but alſo to be followed.

ffering
riecution
r the gof-
lles ſake,
the iudg-
ent of the
orld, is the
reateſt in-
my wee
n ſuffer.

The ſuffering of callamities for the Goſpell, in the opinion and iudgement of the world, is the greateſt infamy, but ſéeing we knowe that all the vnfaithfull are ſo blinded, that they can ſée or rightlie iudge nothing at all, ought not we to haue cleare eyes, and to iudge more perfectlie? It is ſhame to be afflicted and vexed of them, that occupie the ſeate of iuſtice.

But Saint Paule doth ſhewe vs by his example, that we haue great occaſion, To glorie in the ſcarres of Ieſus Chriſt: and

as it were in certaine markes imprinted in vs, wherewith we being marked and decked, God doth acknowledge and receyue vs for his seruaunts and elect. And we know this, that S. Luke doth rehearse of Peter and Iohn, That they were verie glad and ioyfull, that they were thought woorthy to suffer for the Lord Iesus name, slaunder, rebukes, and shame. Wherein two thinges may be seene contrarie in themselues, shame, and honour, by this that the world running headlong in furie and madnesse, doth iudge against all reason, and by this meanes doth chaunge the glorie of God with dishonor and infamy. Let not vs now disdaine to be despised, and to be rebuked of the world, that we maye hereafter obtaine with God & his Angels, honour, glory, and prayse. We see what great labours ambitious men, taketh to obtayne the order of some King, and after they haue atcheeued it, what triumphes they make: but the sonne of God doth offer to vs his order, and yet euerie one despiseth it, and is turned with the whole power of the minde, to the vanitie of the world. I pray you, when we behaue our selues so proudlie, and Act. 5. 41.

and vnthankefullie, are we worthy to haue any thing common with him? Although our vnderstanding can perceyue and comprehend nothing herein, yet of a trueth, these are the proper and honourable badges and armes of heauenlie nobilite. Imprisonmentes, banishments, maledictions, after the opinion of men, bring nothing else then great shame and infamie. But what, do they let vs se, what God doth iudge and pronounce of these thinges, sauing our owne infidelitie? Wherfore we muste labour, that the name of Gods sonne be of such authoritie, waight, and honour with vs, as it is most worthy, that we thinke we are well and honourably dealt with all, that his burnes as it were certayne badges are printed in vs, or else our vnthankfulnesse can in no wise be borne. If God should persecute vs after our merits, hath he not iust cause euerie daye, to chastise and punishe vs infinite wayes? Yea surely, no deathes put vnto vs, were able to recompence the least part of our mischefe. But of his great and infinite goodnesse, he treadeth vnder foote all our sinnes, and doth vtterlie abolishe the same, and where as

hee might punishe vs according to the greatnesse of our sinnes, he hath inuented another meruailous waye, whereby the afflictions are traduced from our deserued paine and punishment, to a great honour, and a certayne priuiledge, and singular benefit, because that by the partaking and suffering of them, we are receyued into the felowship of Gods sonne. Waye it be otherwayes sayd or iudged, then that we, seeing we despise and disdaine this so excellent and blissful condition and manner of lyuing, haue lyttle profited in Christian doctrine? This is the cause why S. Peter, After he had moued vs to liue a godly and holy life in the feare of God, farre from that lyfe, wherfore other men as theeues, whoremongers, adulterours, and menkillers suffer: By and by addeth this, If we must suffer as Christian men, therein we giue glorie to God, for that great and singular benefite, which he hath bestowed vpon vs. 1 Pet. 4, 15, 1

Nor it is not for nothing, that the holie man speaketh thus, what are we, I praye you, that we should be witnesses of Gods trueth, and as it were procetours appointed to defend his cause.

Behold,

Beholde, we be myserable men, as it were wormes of the earth, creatures full of vanities and lyes, yet God will haue his trueth defended by vs, which is truely so great honour, that it seemeth not to pertaine to the Angelles in heauen. This ons reason well considered, ought it not to enflame and styre vp our mindes, to offer our selues wholie to God, and to shew our whole endeuour, in so holie and excellent a matter to please him? And yet many cannot forbeare, but that they will speake against God, or at the least they will complaine, that he hath no greater regard to ease theyr imbecillitie.

It is a meruailous matter (saye they) that seeing God hath borne vs thus much fauour, that he hath chosen vs to be his chyldren, yet hee will suffer vs to be so cruellie vexed and oppressed of wicked men. I do yet aunswere these men, that although we knewe no reason, why GOD doth so deale with vs, yet his authoritie should be such with vs, that we should apply, and conforme our selues to his wyll.

Iesus Christ is an example to vs.

But now when we see Iesus Christe to be set for an example to vs, least we

should

ſhould ſéeke any other, ought we not to thinke our ſelues greatlie happy, that we be ſo drawne after his Image and lykeneſſe? Moreouer, God doth ſet forth and ſhewe plaine and manifeſt cauſes, wherfore he will haue vs to ſuffer perſecution, among which, if there were none other, but that reaſon and aduertiſement, which Saint Peter giueth, We muſt needes be verie peeuiſhe and ſturdy, vnleſſe we be ſatiſfied therewith

God doth ſhewe vs many cauſes why we ſhould ſuffer perſecution.

This is his reaſon, that ſéeing gold and ſyluer, which are corruptible mettalles, are purged and tryed in the fyre, it is reaſon that our faith alſo, which in value excelleth all ritches, be tryed and approued with ſuch perrilles of lyfe and gréeues.

He could by and by after our calling, without any conflict, and ſuffering of theſe callamities, haue crowned vs. But as he would haue Chriſte to raigne in the middes of his enimies, euen ſo he would haue vs alſo dwelling among the ſelfe ſame, to beare and ſuffér theyr violence and oppreſſion, vntyll we be delyuered, from theſe afflictions and callamities by him.

And I am not ignorant, that the flesh will then greatlie spurne, and refuse to be ruled, when it must be brought into this state, but yet the will of God must rule all our thoughts and lustes. If we feele in our selues some contradiction and resistaunce, it is not greatly to be meruailed at. For that is planted and engrauen in our nature, to flie the Crosse. Yet let vs not abyde styll, in that tenderneſſe of the fleshe, but let vs goe on forewarde, knowing, that our obedience is thankefull and acceptable to GOD, so that we cast downe our sences and appetites, and dow so subdue them, that they be vnder his power.

Neyther did the Prophets and Apostles come to death with minds, that they dyd not perceyue theyr will to be against it, and enclining an other waye. They shall leade thee whether thou wouldest not, (sayth our Lorde Jesus to Peter.) So when such feare of death doth pricke our mindes, let vs labour by all meanes, that we maye haue the ouerhande, or rather, that GOD maye ouercome: and in the meane while, let vs thus perswade our selues, that it is to him a most pleasaunt

Sacri-

Sacrifice, when we resist our appetites, and do so withstande them, that by this meanes being subdued vnder his power, we may order and leade our lyfe after his will and pleasure.

This is the chiefest and greatest battell, whereunto, God will haue all his, with all theyr power to applie, to the end they maye labour, to cast downe and depresse, all that which doth so much, exalt it selfe in theyr sences, wittes and appetites, that it doth carrie and withdrawe them from the way, which God doth shew to them.

In the meane season, the consolations are so great and weightie, that it can not be expressed, how much deintie cowardnesse is in vs, when we were faint hearted, and giue ouer for these perylles and troubles.

In olde tyme, the number was almoste infinite of them, which for the desyre of a Garland, made of corruptyble leaues, dyd refuse no labour, payne, and wrastlynge, and also dyd so suffer Death it selfe, that they might seeme, to haue theyr lyfe in no price.

God dooth prepare for his elect, a crowne of immortall glory.

And yet there was none of them, but did contend chaunceably being vncertayne, whether he should win, or lose the game. GOD doth set before vs an immortall crowne, wherein we maye obtaine his owne glorie. And he hath not appoynted vs, an vncertayne and chaunceable conflict, but doth promise such a reward, to the which we ought to conferre all the counsayles, studies, and desires of our life. What is the cause, that wee are so fayntharted in the largenesse and worthinesse of this honour, which is certaine and eternall? Do we thinke that this was spoken in vaine, that wee shall liue with Christe, if we be dead with him? The triumph is prepared for vs, but we so much as we maye, do flye from the conflict and battell. But this doctrine is such, that it seemeth plainely to disagree with mans iudgement. This is true.

Neither also Christ, when he pronounceth them Blessed, which suffer persecu-

Math. 5. 10.

tion for righteousnesse sake: doth propound such a sentence, as the opinion of the world would alowe or receyue. Yea, he will haue vs to thinke, that to be the chiefest felicitie, which we iudge the greatest

teſt myſerie. We thinke our ſelues moſt myſerable, when God doth ſuffer vs to be afflicted and oppreſſed with the tyranny and crueltie of our enimies. But we do wonderfully erre in this, that we ſet not before our eies Gods promiſes, which do plainelie confirme vnto vs, that all thinges ſhall come to our profite, ioy, and ſaluation. We caſt downe our ſtomacks and diſpayre, when we ſée wicked and naughtie men, to haue the vpperhand on vs, and to do that cruelty to vs, that they ſéeme to treade downe our necke with theyr féete.

But this ſame moſt cruell veration of the wicked, and ſo great trouble and confuſion of things, as Saint Paul warneth, Ought rather to confirme our mindes, rayſe vp, and lyft them into heauen. For becauſe of our owne nature, we are bent to the ſtudy, and loue of thinges preſent, and are ſo enflamed, that with our whole knowledge, minde, and cogitation, we are occupied in to much lyuing and vſing this vanitie: God, when he ſuffereth vs to be thus euill vexed and handled, and the wicked to growe and flouriſhe in all thinges, doth teach and admoniſhe vs by

these plaine and notable signes of his most iust iudgement, that, that daye shall once come, when all thinges that be now troubled and confused, shalbe setled. But if that same time seeme farre and long to, let vs flie to that remedy, and let vs not flatter our selues in our vice. For this is certayne, that we haue no faith at all, vnlesse we cast the eyes of our minde, to the honourable comming of Iesus Christ.

And because God would leaue out no consideration, that might be apt to moue and stirre vs, he doth set forth on the one part promises, on the other part threatninges. Do we feele, that the promises of God haue not force inough, and authoritie in vs? To confirme them withall, let vs ioyne thereto the threatnings. We shewe our selues wonderouslie froward, since we beleeue Gods promises no more then we do. When the Lorde Iesus Christ sayth, He will acknowledge vs for his owne, and confesse so of vs before his Father, so that we also confesse him before men: what should let vs, to giue to him that confession, which he requireth of vs?

Math.10, 32 Luke.12.

The work When men haue done all they can, the

the wurſt they maye dw, is to take away our liues. Yow precious then ſhall the heauenly life be vnto vs, when it is compared with this preſent life, which is loſte It is not my purpoſe in this place, to collect all the promiſes ſet forth in the ſcripture, to this ende. Yet ſince they be repeated, and ſo oftentymes renued vnto vs, we ought ſo to be exerciſed, not onelie in reading, but alſo in the knowledge, and conſolation of them, that we might be as it were died, and ſurelie confirmed in them.

they can vs, is to ta away our liues.

But if when the plague hangeth ouer our heads, three or fowre of them are not ſufficient, to confirme and ſtrengthen vs, truelie, an hundreth ſhould be ſufficient, to ouercome all aduerſe and contrarie temptations. But if GOD with theſe great ſweete promiſes, can not entiſe and drawe vs to him, are we not verie great dullardes, and betle heades, when neyther the ſeuere threatninges, can worke any more in vs? Ieſus Chriſte doth appoynt a daye, to accuſe all them before his Father, Which denye the trueth, for feare of looſing this life: for whome he declareth deſtruction, both of

Luke. 9.

body and soule to be prepared. Also in an other place he protesteth, that he will refuse all manner of communion of them, That deny him before men. These words, vnlesse we be vtterlie voide of all sence, ought vehementlie to mooue our minds, and so to fray vs, that for feare the heaires of our head should start vp. But how soeuer it be, vnlesse we be so affected and mooued, as the greatnesse of the matter and daunger requireth, there remayneth nothing else for vs, but to looke for horrible and most myserable confusion: wherin we may excuse our fault, so much as we lust, and we may saye, that in this great frayltie and weakenesse of nature, we rather are woorthy of mercie, then of any seueritie & sharpnesse of punishment, it will not serue. For it is written on the contrarie part, That *Moses* after he had seene God by faith: was so hardned and strengthened, that no violence of temptation could melt his minde, and bend him from that great constancie. Wherefore, when we be so tender and flexible, that there appeare in vs no power of firme and constaunt minde, we signifie and declare plainlie, that we be vtterlie ignoraunt

ath. 10, 32

F Gods
rd dooth
t terrifie
r mindes,
thing
ll terrifie
em.

ebr. 11.
hat faith

raunt of God and his kingdome. Alſo, when we are warned, that we ought to be ioyned and coupled with our head, we haue gotten a godly colour, to exempt and ſeperate our ſelues from him, if we ſay we are men. And were not they that were before vs, men ſo well as we are? Yea, if we had nothing elſe, but euen the bare doctrine of godlineſſe, yet were all the excuſes that we can bring, weake, and of no value. But now are we worthy more greater checke and condemnation, ſince we haue ſo great and notable examples, whoſe great authorite, ought vehemently to excite and confirme our minds. There are two chéefe partes, of this our exhortation, or conſolation to be conſidered. The firſt is, that this hath béene a common ſtate to the vniuerſal body of the Church, alwayes, and euer ſhall be to the end of the world, that it was vexed with ſuch iniuries, and contumelies of the wicked, as it is reported in the Pſalm: They haue vexed me euen from my youth hytherto, and haue drawne a plough ouer and ouer, euerie part of my backe. The holy Ghoſt in this place, doth bring in the olde Church, ſpeaking on this wiſe, that it

Two partes to be conſidered.

Pſa. 129. 2.

ſhould

should not seeme now vnto vs, a newe thing nor greeuous, if we see in these daies our cause and condition to be lyke. Saint Paule also reciting the same place of an other Psalme, where it is sayd, We were
Ro.8.36. as it were sheepe ledde to the slaughter: doth declare that this pertained not onely to one age, but it was and shall be the common, vsuall, and continuall state of Christes Church. So that if we see in this time, the Church to be so handled & vexed, by the insolencie and pride of the wicked, that some bark at her, some bite her, many afflict her, and alwayes inuent some mischefe, and pestilent destruction to her, yea & set vpon her without ceasing, as it were mad dogges, and wilde rauening beasts, let vs call to remembrance, that she was so vexed, afflicted, & oppressed in all times before. God doth giue vnto her sometime, some rest and refreshing, and as it were a time of truce. And this is that which is spoken in the Psalme aboue alPsal.2.3. leadged, The righteous Lord doth cut in sunder the cordes of the wicked: And in
Psa.125.3.5. another place, That he breaketh theyr rod, least the good being too much pressed, should faint, and moue their hands to iniquitie.

iniquitie. But God would alwayes haue his Church to be toſt in this worlde, and as it were alwaies in a certaine conflict, reſeruing for her quiet reſt in heauen. The end of theſe afflictions was alwayes bleſſed, yea truly, God wrought this, that the Church alwayes preſſed, with many and great difficult calamities, was neuer vterly oppreſſed. As it is ſayd in another place, the wicked with all their labour, dyd neuer obtaine that they deſyred. S. Paule alſo, doth ſo glorie, of lyke happie end & iſſue of afflictions, that he sheweth this grace of God to be perpetuall in his Church. We (ſayth he) are preſt with all kinde of afflictions, but we are not kylled with ſorrowe and care: we lyue in great neede and pouertie, yet are we not forſaken, we are caſt downe, but we perish not, alwaies carrying about the mortification of our Lord Ieſus Chriſte, that his life alſo may be declared in our mortall body. 2. Cor. 4

This iſſue and end, as we ſée that God hath alwayes made it happy and proſperous, in the perſecutions of the Church, ought to bolden vs, ſeeing we know that our fathers, who alſo acknowledged their

frayltie and weakeneſſe, had alwayes the victorie ouer theyr enimies, becauſe they continued conſtaunt in patiencie.

I do entreate this firſt part of my exhortation brefely, that I maye come the ſooner to the ſecond, which doth more pertaine to the purpoſe. And that is, that we applie certaine examples of the Martyrs, which were before vs, to our conſolation and comfort. And in this kinde or number, there be not two or three, but a great and thicke clowde, as the Apoſtle writeth to the Hebrues. Whereby he ſignifieth, That there is ſo great a multitude of them, which hath ſuffered for the teſtimony of the trueth, that ſo well the aboundaunce of excellent examples. As the moſt graue authoritie ought to prouoke vs to contentation, patiencie, and moderation of minde.

H. 12.

And leaſt my Oration ſhould were too long, in heaping vp together an infinite multitude of examples, I will onelie ſpeake of theſe Iewes, which ſuffered moſt grieuous perſecution for the true religion, both vnder the tyranny of King Antiochus, & alſo ſhortlie after his death. We cannot ſay, that then the number of

ieuous
ecutions
ered by
Iewes.

the

the afflicted men was smal, when a great mighty army as it were of Martyrs, was prepared to maintaine and defend the religion. Neyther can we alledge that they were certayne excellent Prophets, whom God hath chosen forth and seperated from the common sort of people: for there were women, boyes, and infantes, also in that number of Martyrs. Neither wyll wee say, that they passed thorow the persecution, onely with some lyght losse, without great peryll of lyfe, without great paines and torments of bodies, seeing, there was no kinde of crueltie vnprooued in afflicting, vexing, and tormenting them.

Let vs heare also what the Apostle dooth saye of them, and dooth set forth for vs to followe. Some (sayth he) were hanged vp lyke belles, and stretched, despising to be delyuered, that they might obtayne a better resurrection: Other were prooued with opprobrious wordes and stripes, or with bonds and prisonment: Other were stoned, or cutte in sunder, or kylled with the sword: Othersome went wandering hyther and thether, thorowe hylles and caues of the earth. Hebr. 11. 36, 37, 3

Let vs now come to make comparison

betwixt

betwixt them and vs. If they suffered so many and great torments for the trueth, which was as then but obscure, what ought we to do in this great lyght, which hath shined vnto vs in this tyme? God speaketh vnto vs now, as with ful mouth. The greatest gate of the kingdom of heauen, is made open vnto vs. Jesus Christe comming from heauen vnto vs, doth so call vs to him, that we haue him present as it were before our eyes. Into howe great ingratitude, and shamefull wickednesse shall we runne into, if we haue lesse stomacke and loue, to beare and suffer for the Gospell, then they had which dyd beholde the promises of God, but as it were a farre off, who had but a very lyttle dore opened to enter into ỹ kingdome of God, who had receiued onely a remembraunce and obscure testimony, in figures of Jesus Christe? These great matters cannot be declared, & expressed with any wordes, as they be worthy. Wherfore I leaue them, to be weighed in euery mans thoughtes and meditations. This doctrine as it hath a cõmon and vniuersall reason, so it must be referred to the exercise, and order of euery mans life. But euery man must apply

ompa-
n be-
en them
ve.

eat mat-
s cannot
declared
they
ght.

apply it, to his proper vse & profite, apt for his owne consolation. And I speake this for this cause, least that they which sée themselues to be in no manifest peryll, should suppose this doctrine to be vaine, & not to pertaine to them. Now they are not in the handes of tyrantes: but what know they, how GOD will deale with them hereafter? Therfore we must be of the minde, that if any persecution, which we loked not for, happen vnto vs, that we fall not thereinto vnwares & vnprouided, but that wee come to it, prepared long before hand. But I feare, there be many death eares, to whome this my oration is made, without fruit. For they that liue in quiet, hauing all things at will, are so far from preparing themselues, to take & suffer death when néed shalbe, that they haue no care nor thought of seruing God at all. But this ought to be all our study continually, especially, in these great troublesome times, wherein we liue in great peril.

In the meane time, they whome God calleth to suffer, for the testimony of his name, must thinke in very déed, that they were prepared long before, and brought to

this

this sufferaunce of euylles, by the motion and certaine iudgement of the spirite, that they might beare themselues therin boldlie and constantlie. Then also they must diligently call to their remembrance all the exhortations which they haue heard before, and be so styred vp with aduertisement of them, as the valiant Soldiour to take his armour, when he heareth the Trumpet blowe. But what seke we? Truely in these perilles we do nothing else: but seke shiftes and wayes how to escape. I meane this by the most part of men. For this same persecution is as it were a touch stone, wherewith God doth trie and proue, who be his: but there are few found of that faith, courage, and godlynesse towardes God, that they will offer themselues franckly and frely vnto death, for his names sake This is a thing almost incredible, that they which do glorie, that they haue some knowledge in the Gospell, are so impudent and vnshamefast, they will vse such cauillations.

ersecution is a touchstone.

Some will say, what shall it avayle to confesse our faith before those stubborne stynecked men, which are purposed to warre against God himselfe? Is not this

to

to cast pearles before Swine? As who would saye, Jesus Christe doth not most plainlie declare, that he dooth require of vs the confession of his name, yea, among most peruerse and wicked men? But if this our testimony doo nothing profite to their edifying, yet shall it profite to their confusion. Alwayes the confession of our faith, dooth sauour sweetlie before God, although it bring death and destruction to wicked men. There be other also which will say this, what shall our death profite, when it shall seeme to giue more offence, then vtilitie? As though God hath left to themselues free choyse to dye when they wil, or when they shall thinke it the most apt time of death? But we contrariwise doo obey him, but as for the fruite that must come by our death, we leaue to the hand and prouidence of God.

Wherefore the christian must most chéefly in what place soeuer he be, diligentlie see, that he liue in that simplicitie & integrity that God requyreth, and that he be not brought from the minde & manner of godly and holy lyfe, at any time with any daungers or threatnings. Let him eschue so much as is possible, the raging madnes

Euerie man must liue in that simplicity and integritie, that God requireth.

of the wolues, so that the same warinesse be not ioyned with the prudence and craftinesse of the flesh.

We ought to commit our lyfe into Gods hand.

First of all let him do this, that he giue ouer and resigne his lyfe into the handes of God the most faithfull kéeper. When he hath ordayned and kept dilligently, this manner and fashion of lyfe, if afterward he fall into the handes of enimies, let him thinke and perswade himselfe, that he is brought into that place of God, for this cause, that he maye haue him a witnesse of his sonne. Therefore, séeing he is called and brought to the confession, by the certayne decree of God, there is no way to goe backe, vnlesse he will be vnfaithfull vnto him, to whome we haue promised, all our endeuours both to lyue and die: yea, whole we are, although we had promised nothing at all.

I meane not hereby to driue euery man of necessitie, at all tymes, to giue a full and perfect confession of their Faith, no, not sometymes when they be asked. For I knowe, what measure and moderation Saint Paule vsed, who was ready with heart and minde to defend the Gospell, as any other.

Hey-

Neyther was this spoken by the Lord Jesus, and promised without a cause, that God would giue vs in that tyme & matter, a mouth and prudence. As though he would haue sayde, the office of the holie Ghost, is not onlie to confirme vs that we maye be willing, bolde and strong, but also it consisteth in giuing vs iudgement, prudence, and counsayle, how we may, as it becommeth, gouerne and rule our selues, in so great and so harde a matter. Trulie, this whole Treatise is to this ende, that they that be in such distresses, should desire and receyue from heauen, that moderation and prudence, not following the counsayle of the flesshe, to seeke some shiftes to escape. But there be that do obiect in this place, that the Lord Jesus, yea, when he was asked, would make to them no aunswer. But I say, that this suffiseth not to take away that rule, which he hath giuen to vs, to witnesse our faith, then when the confession thereof is necessarilie required. Furthermore, that he did neuer dissemble or keepe silence, for this purpose to saue his lyfe. Last of all, that he dyd neuer make so doubtfull an aunswere, but that it conteyned an apte

testimony, of that which he had spoken before, or else did first satisfie them, that laye in waite to marke bothe his wordes and dædes. Wherefore, let all Christians be well perswaded, and sure of this thing, that no man ought more to estéeme his life, then the testimony of the truth, wherin God will haue the prayse, and glorie of his name to appeare.

What this word, Martyr, signifieth.

Is it without cause, that he calleth all those his witnesses (for this doth the word Martyr signifie) who are brought to make aunswer before the enimies, of Faith and Religion? Or is not this rather the cause, for that he would vse all theyr speaking, and whole course of lyfe, to the confession of his name? Wherein euerie man must not so looke to his neighbour and fellowe, that he will seme to do nothing at all, without his exrample and testimony. And this curiositie is so much the more to be eschued, because we are prone to this vice of our owne nature. Peter when he heard of Christe, That he should be ledde in his olde age, whether he would not, he enquired what should become of *Iohn* his fellowe and companion. There is none of vs, which to auoide peryl and daunger, would

would not gladly make aunswere in that wise, because when we should suffer any thing, by and by this commeth into our minde, what is the cause wherefore I should suffer more then others? But Jesus Christe doth counsayle and admonish otherwise vs all in common, and euerie man priuatlie, to be prepared and ready, that as he calleth one or other, so euerie man come forth in his order. And I haue shewed this before, that we shall be vnarmed and vnprepared, to take and suffer Martyrdome, vnlesse we be fensed and armed with the promises of God.

Now remaineth to declare plentifully such promises, not that we wyll set forth euerie one exactlie, but to shewe the chefe and most excellent thing, which GOD would haue vs to hope for, to comfort vs in our callamities. And there be three such thinges: the first, that seeing all the tymes both of our lyfe and death, ow consist in his hand, he will so defend vs by his power, That not one heaire of our head shall fall, but after his will. Wherefore, all faithfull men ought thus to be persuaded, in whose hands so euer they be tossed, that God in no wise will lay aside that gouernance

uernaunce and custody, which he hath taken vppon him for them with so great care.

If this perswasion of Gods fatherlie care, and prouidence did rest and cleaue deepe in our hearts, we should be deliuered out of hande, of the greatest parte of these doubtes and difficulties, which doo now trouble and hinder our duetie. We behold now the bitternesse of the tyrants, and vnbridled crueltie, brawling peuishlie in all sharpnesse of punishments. And hereby we iudge, that God hath no more care, nor regard, to defend and keepe vs in safetie. And therefore we be so stirred and prouoked, by our owne reasons to lok and prouide for our selues, as though the whole hope of Gods helpe and succour were cleane taken away. But on the other part, the so great prouidence of God, as he hath shewed vnto vs, ought to be vnto vs like a strong fensed Castle, which can be ouercommen with no power. Let vs therefore learne & holde fast, this short sentence, that our bodies are in his hand and power, who also did create them.

And this is the cause, wherfore God hath deliuered his, after a meruailous sort, and

contra-

contrarie to the opinion and hope of all men, as Sydrach, Miſach, and Abednego, Dani.3.26. forth of the burning Ouen: Daniell out Dani.6.20 the Lyons denne: Peter out of Herodes priſon, wherein he was ſhutte and watched, and diligentlye faſte bounde in chaines.

By theſe examples, he would declare vnto vs, that he could ſtaye our enimies, as it were with a certayne bridle, and that hee had that power, that when hee would, hee could preſerue, and as it were plucke vs out of the mouth of Death it ſelfe. Not that he doth alwayes thus deliuer his from ſuch perylles, but of right, hauing the authoritie to appoint our life and death, he will haue vs perſwaded, that we are ſo continued and kept vnder his cuſtodie and tuition, that whatſoeuer the tyrauntes do inuent, or with what furie ſoeuer they ſet vppon vs, yet it is onelie in his hande, to appoint lyfe or death: and therefore this matter ought onelie to be referred to his will.

But if he ſuffer the tyrauntes to kyll vs, yet our lyfe is vnto him deare, and much more ſet by of him, then it is worthy.

The which he dyd plainly declare to be so, when he pronounced by the mouth of
Ps.116.15. *Dauid*, That the death of his Saints was honorable and precious in his sight. And
Esay.26.21. also when he sayde by *Esaie*, That the earth it selfe should shewe foorth the blood that was shedde, which seemeth altogether hidden. Nowe then let the enimies of the Gospell, be as bountifull and prodigall in shedding the Martyrs blood, as they will, yet this must be, that they shall make a reckoning, and horrible account of the effusion, of that deere and precious blood, yea, euen to the vttermost droppe.

Howe the papists doo glory, when they burne the faithful.

But nowe, in this tyme they do scornfully and proudly laugh, when they burne the faithfull men, and after they haue dypte and washed themselues in theyr blood, they become so dronken, that they care nothing at all, what murthers they do. But if we will haue this staye and moderation of minde, that we can patiently abide, God wyll at the last declare, that it was not without a cause, that he so greatly esteemed our life, and had it in so great honour.

In the meane whyle, let vs not take it

to

to grẽfe, if it be nowe beſtowed to confirme and garniſhe the Goſpell, which excelleth heauen and earth in worthineſſe. And that we may be more ſurely perſwaded, that God will neuer leaue vs, as abiects in the handes of the enimies, let vs not forgette the ſame ſaying of Jeſus Chriſte, wherein he ſayth: That it is he himſelfe, whome men doo perſecute in his members. God ſayde before by Zacharie: Who ſo toucheth you, toucheth the ſight of mine eye. This is much more expreſſed, if we ſuffer for the Goſpel ſake, it is euen as the ſonne of GOD himſelfe were, and ſuffered in that affliction. Acts. 9.4. Zacha. 2,8.

Therefore let vs thinke ſo, that Jeſus Chriſte muſt forget himſelfe, if he ſhould haue no care and thought of vs at that tyme, when we be in priſon and daunger of lyfe for his cauſe and glorie: and let vs alſo knowe that God wyll take all the contumelies and iniuries, as don againſt his owne ſonne.

Let vs come to the ſecond place of conſolation, which is one of the greateſt among Gods promiſes: that is, that God wyll ſo holde vs vp with the vertue of his ſpirite in theſe afflictions, that our enimies

mies whatsoeuer they dw, nor Sathan theyr cheefe captaine, shall in any thing goe away with the vpper hand. And truelie, we dw see howe in that necessitie, he doth shew the succour and helpes of his grace. For the inuincible stoutnesse and constancie of minde, which is seene in the true Martyrs, is a notable token of that same most mightie power which God vseth in his Saints.

wo things
eeuous in
secution.

There be two thinges in persecutions greeuous, tedious, and intollerable to the flesshe, whereof, the one consisteth in the checkes and rebukes of men, the other, in the payne and torment of the body. In both these kindes of temptations, GOD doth promise so his assistaunce, that we shall easily ouercome all the infamy, and violence of the greefes and paynes. And truelie, what he promyseth, he doth performe in deede, with most manifest and assured helpe.

od dooth
omise his
lpe in
th kinds.

Let vs then take this buckler to defend vs against all feare, and let vs not measure the power of Gods spirits so slenderly, that we should not thinke and beleeue, that he wyll easily ouercome all the iniuries, bitternesse, and contumelies of men.

And

And of this diuine and inuinsible operation, among all other, we haue a notable example in this our age.

A certayne young man, who liued godlilie heere with vs in this Cittie, when he was taken at Dornicke, was condemned with this sentence, that if he would deny the confession of his Faith, he should be but beheaded, but if he perseuered in his purposed opinion, he should be burned. When he was asked, whether he would do, he aunswered plainly: he who wyll giue me this grace to dye patientlie for his name, wyll also worke by the selfe-same grace, that I maye abide broyling and burning. The great constancie of the yong man. Question. Aunswer.

We ought to take this sentence, not as pronounced of a mortall man, but of the holy Ghost, that we should thinke, that GOD can so well confirme, and make vs ouercome all paines and tormentes, as to moue vs to take any other kinde of meeker death in good parte. Yea, we see also oftentymes, what constancie he giueth to euyll and wicked men, who suffer for theyr euill deedes and wickednesse.

I doo not speake of such, as be obstinate and hardned in their wickednesse, which haue no repentaunce, but of them which doo perceyue consolation by the grace of Jesus Christe, and so doo take and suffer quietlie, and with good will, most grée-uous and sharpe paine: and as we sée a notable example in that théefe, who turned at the death of our Lord Jesus Christ. Will God, who assisteth with so great power wicked men, that suffer condignly for their euill actes, forsake them who defend his cause, and will he not rather giue them inuinsible power?

ke 23.

hat fruit Martirs ght to ke for.

The third place of promises, which God promiseth to his Martyrs, is the fruite which they ought to looke for of their suffering, and of death it selfe, if néede so require. But this fruite is, that after they haue set forth and honoured Gods name, and edified his Church with their testimony, they may be gathered together, in immortall glorie, with the Lord Jesus: But because we haue spoken largely enough before, of this reward of eternall glorie, it is now sufficient, to renue the memorie of those thinges that are already spoken.

Where,

Wherefore, let the faithfull learne to reare vp theyr heads to the crowne of immortall glorie, whereunto God doth call them, let them not take the loſſe of this lyfe grieuouſlie, conſidering the greatnes, and worthines of the reward. And that they maye be ſure, and perfectly perſwaded of this ſo great a good thing, as cannot be expreſſed with any ſpeeche, nor in thought to be comprehended, nor with any honour enough to be eſteemed, let them haue continually before theyr eyes, this lyke and conformable reaſon with our Lord Jeſus Chriſte, that in death it ſelfe they beholde lyfe, as he by ignominie of the Croſſe, and infamie, came to glorious reſurrection, wherein all our felicitie, triumphe and ioye conſiſteth.

Amen.

FINIS.